TIBETAN SANSKRIT WORKS SERIES No. 28

ŚRĀVAKABHŪMI

of

ACĀRYA ASAṄGA

PART II

EDITED BY

KARUNESH SHUKLA

K. P. JAYASWAL RESEARCH INSTITUTE

PATNA

1991

Tibetan Sanskrit Works Series No. 28

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of

ĀCĀRYA ASAṄGA

PART II

(PUBLISHED UNDER THE PATRONAGE OF THE GOVERNMENT OF BIHAR)

General Editor
PROFESSOR (DR.) J. C. JHA
Director
K. P. Jayaswal Research Institute, Patna

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Part II

Containing Introduction, Appendices and Indices

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K. P. JAYASWAL RESEARCH INSTITUTE
PATNA
1991

आचार्यार्यासङ्गरचिता

श्रावकभूमिः

(द्वितीयो भागः)

सेयं
भूमिका परिशिष्टादिभिः समलङ्कृत्य
गोरखपुरविश्वविद्यालयीयसंस्कृतप्राकृतभाषाविभागस्याचार्याध्यक्षेण
नागार्जुन बौद्धप्रतिष्ठानस्य संस्थापक महामन्त्रिणा च
एम० ए०, पी० एच० डी० इत्युपाधिधारिणा
डा० करुणेश शुक्लेन
सम्पादिता

काशी प्रसाद जायसवाल अनुशीलन संस्थानम्, पटना

संवत् २०४७ १९९१

This Volume

is

humbly dedicated

to

the great acharyas and the galaxy of scholars and friends whose works in the field have been a source of inspiration to me.

KARUNESH SHUKLA

समर्पणम्

योगाचारमतञ्च येन विततं श्रीसौगते शासने
पूर्वं येन विनेयदृष्टिरतुला स्पृष्टा महीशासकी ।
विज्ञानाश्रितधातुमार्ग~~ग~~णविधौ ग्रन्थाः कृता भूरिशः
आर्यासङ्ग इतिप्रभास्वरयशा निर्वाणबोद्धा सुधीः ॥१॥

रचितस्तेन लोकेषु शास्त्रं सप्तदशभूमिः ।
तद् योगाचारभूमिश्च कथ्यते बुधभेषजम् ॥२॥

कालक्रमेण ग्रन्थोऽयमार्यावर्ते विलुप्तवान् ।
भूमिस्त्रयोदशी तस्यां भूमिः श्रावकसंज्ञिता ॥३॥

महापण्डितसूरिणा राहुलाख्येन शर्मणा ।
अन्यग्रन्थैः सह प्राप्तः भोटदेशे सुदुर्गमे ॥४॥

संस्कृते श्रावकभूमि रस्माभिः प्रतिसंस्कृता ।
प्रस्तुता पूर्वमिदानीं काश्यते परिशिष्टकैः ॥५॥

पूर्वाचार्यबुधेभ्यश्च कल्याणमित्रसंसदे ।
इयं श्रावकभूमिर्हि सादरमर्प्यते मया ॥६॥

यत्किञ्चिदत्र स्खलितं तन्ममाऽविद्यया कृतम् ।
अनवद्यं च यत्सर्वं पूर्वेषां तन्निषेवणात् ॥७॥



FOREWORD BY THE GOVERNMENT OF THE STATE OF BIHAR

1. The Government of Bihar established the K. P. Jayaswal Research Institute in 1950 with the object, inter-alia to promote historical research, archaeological excavations and investigations and publication of works of permanent value to scholars. The Institute along with five others was planned by this Government as a token of their homage to the tradition of learning and scholarship for which ancient Bihar was noted. Apart from the Kashi Prasad Jayaswal Research Institute, five others have been established to give incentive to research and advancement of knowledge the Nalanda Institute of Post-Graduate Studies and Research in Pali and Buddhist learning at Nalanda, the Mithila Institute of Post-graduate Studies and Research in Sanskrit learning at Darbhanga, the Bihar Rashtrabhasha Parishad for advanced studies and research in Hindi at Patna, the Institute of Post-graduate Studies and Research in Jainism and Prakri Learning at Vaishali and the Institute of Post-graduate Studies and Research in Arabic and Persian learning at Patna.

2. As apart of this programme of rehabilitating and reorientating ancient learning and scholarship, the K. P. Jayaswal Research Institute has undertaken the editing and publication of the Tibetan Sanskrit Text Series with the co-operation of scholars in Bihar and outside. Another series of Historical Research works for elucidating the history and culture of Bihar and India has also been started by the Institute. The Government of Bihar hope to continue to sponsor such projects and trust that this humble service to the world of scholarship and learning would bear fruit in the fullness of time.

GENERAL EDITOR'S NOTE

We feel pleasure in offering to the world of scholars the second part of the *Śrāvakabhūmi* edited by Dr. Karunesh Shukla, Professor and Head, Department of Sanskrit and Prakrit Languages, University of Gorakhpur. The first part of the *Śrāvakabhūmi*, edited by Dr Shukla was published by K. P. Jayaswal Research Institute as the fourteenth volume of the Tibetan Sanskrit Works Series in 1973 but some of its portions could not be included in it due to some unavoidable reasons. Now the remaining matter of the work sees the light of the day in a separate volume of the Tibetan Sanskrit Works Series as no 28.

We have a programme to publish the entire *Yogācāra-bhūmi-Śāstra* of Ācārya Asaṅga. Its fifteenth *bhūmi* named *Bodhisattva-bhūmi* has already been published as no. VII of the Tibetan Sanskrit Series of the Institute. The text of the remaining *bhūmis* are complete and it is hoped that they will also be published in the near future by our Institute.

In the present volume besides the remaining matter of introduction the editor has supplied the Sanskrit restoration of the missing portions of *Śrāvakabhūmi* from its Tibetan translation, which is really worth appreciable. Besides, he has added four more appendices to this volume along with quotations, index of verses and index of important Sanskrit words of *Śrāvakabhūmi*.

I imagine that those who have a genuine interest in Buddhist studies will welcome this publication.

Professor (Dr.) J. C. Jha

Vasanta-pancami
20.1.1991

GENERAL EDITOR'S NOTE

We feel pleased to offer [illegible] to the world of scholars the second part of the [illegible] edited by Dr. Karunesh Shukla, Professor and Head, [illegible] of Sanskrit and [illegible] Languages, [illegible]. The first part of the [illegible] edited by [illegible] was published by K. P. Jayaswal [illegible] as the fourteenth volume of the Tibetan Sanskrit Works Series in 197[illegible] [illegible] its [illegible] [illegible] [illegible] the [illegible] of the [illegible] volume of the Tibetan Sanskrit Works Series [illegible].

We [illegible] [illegible] [illegible] Saddharma [illegible] [illegible] [illegible] the Tibetan [illegible] [illegible] remaining [illegible] [illegible] will also be published in the near future [illegible].

In the present volume [illegible] [illegible] matter of introduction the editor [illegible] [illegible] of the [illegible] [illegible] [illegible] has added [illegible] [illegible] [illegible] words of [illegible].

[illegible]

Professor (Dr.) T. L. Sha[illegible]

Varanasi [illegible]
20-1-1991

PREFACE

सर्वदृष्टिप्रहाणाय यः सद्धर्ममदेशयत् ।
अनुकम्पामुपादाय तं नमस्यामि गौतमम् ॥

The first Volume of the edited text of *Śrāvakabhūmi*, the XIII Chapter of the Yogācāra (-caryā) bhūmiśāstra of Asaṅga edited by the present author was published in 1973. This edition contained the edited text deciphered from the enlarged photo-prints of the microfilms brought from Tibet by the late Mahapandita Rahula Sankritayayana. The first Volume contained only the Sanskrit text (pp. 511) and 64 pages of the Introduction.

Unfortunately, the remaining portions of the Introduction and appendices could not be brought out earlier due to circumstances beyond our control.

Now, the remaining portions of the Introduction alongwith five appendices containing the reconstructed text of the lost portions of the Śrāvakabhūmi (Appendix-I), Verses occurring in the Śrāvakabhūmi (Appendix-II), Hetuvidyā of Asaṅga from Cintamayī Bhūmi (Appendix-III); Sanskrit text of Paramārthagāthā-vyavasthāna, Ābhiprāyikīgāthāvyavasthāna and Śarīrārthagāthāvyavasthāna (Appendix-IV) and *Analytical Contents of the Śrāvakabhūmi* (Appendix-V) and three Indices of quotations, verses and important Sanskrit words are being presented here.

The English Introduction contains a study of the Śrāvakabhūmi in its various aspects along with a short survey of its contents. An introduction in Sanskrit containing a summary of the general study of the text along with a note on the Yoga-materials in the Śrāvakabhūmi has also been given for the benefit of readers.

The Introduction was written nearly twenty years back and is being presented here in its original form as an

attempt of a novice in the field to study a Buddhist text of paramount textual and doctrinal significance.

I wished to append a comparative table of the available Sanskrit text with its Tibetan version indicating the textual dirrerences of the two versions, but due to certain peculiar circumstances this could not become possible. It is proposed to include this appendix in the second edition. Similarly, some improvements on the readings of some portions and a study of the Yogācāra philosophy expounded in the Śrāvakabhūmi could not be given. These too are proposed to be given at a later date.

In spite of these shortcomings, this much awaited second volume of Śrāvakabhūmi is being brought out for the benefit of the distinguished scholars and researchers in the field. I crave the indulgence of the readers for the various mistakes that have crept in.

Any suggestion for improvement will be gratefully acknowledged and incorporated in the second edition.

I am thankful to the authorities of the K. P. Jayaswal Research Institute, Patna for initiating the publication of this volume, specially to its present director, Prof. J. C. Jha whose keenness and initiative have made the publication of this volume possible.

Our thanks are also due to Messers Tara Printing Works, Varanasi for their fine and timely printing of the Volume.

Namo buddhāya.

Karunesh Shukla

Vijayadaśamī
29 September 1990

SRĀVAKABHŪMI OF ASAṄGA

Part—II

List of Contents

INTRODUCTION :

APPENDICES

INDICES

———

12. BEGINNINGS OF BUDDHIST LOGIC IN ASAṄGA

Logical tendencies in Indian Buddhism are traced back to the time of the Buddha[1] and we have an access to philosophical debates in the KV. also wherein divergent views of the various Buddhist sects have been recorded.[2] Nāgārjuna may be regarded the first exponent of logical principles who confuted the logical validity of the pramāṇas[3] and introduced the method of dialectical criticism to refute the doctrinal standpoints and metaphysical suppositions of other systems.[4] Still he cannot be said to have claimed any relationship to the school of Buddhist logic which was later on formulated by Dignāga and elaborately elucidated by Dharmakīrti and others.

The Indian Buddhist tradition clearly states that this logical school came into existence and flourished within the fold of the Yogācāra Vijñānavāda which has a leaning towards the criticism of the material existence of the visible world. Maitreyanātha and Asaṅga are regarded by the tradition to head the lineage of teachers *(ācāryas)* of this school of Indian Logic.[5]

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1. Cf. D. N. I. 1.1 (*Brahmajālasutta*).
2 Kv., I. 1.1 (*Puggalakathā*); I. 1.2 (*Okāsasaccikattho*), I. 1.3 (*Kālasaccikathā*); XVII. 1 sq. (*Arahat kathā*) and elsewhere.
3. *Vigrahavyāvarttanī*, (ed. P. L. Vaidya), Vs. 5 sq., 31 sq.; for elaboration, vide, S. Mookherjee, The Absolutists' Standpoint in Logic, NMRP, I, pp. 1-104, Ch. I-IV, Our unpublished work, '*Nāgārjuna aura Śaṁkara*', Ch. IV.
4. Our work, ibid., loc. cit., portion on dialectics; T. R. V. Murti, CPB, Ch. V-VII, pp. 121-208; Mookherjee, Ibid., loc. cit., C. D. Sharma, Buddhism and Vedānta.
5. आर्यासङ्गमनङ्गजिन्नयवहो यद्भूपतीशोऽन्वशा-
दाचार्यो वसुबन्धुरुद्धुरमतिस्तस्याज्ञयाऽऽदिद्युतत् ।

A thorough glance over the chapters of the YBS. reveals that in the age when Asaṅga flourished, debates on philosophical issues were in vogue in public and differences persisted among philosophers. Philosophical discussions and debates had become the order of the day. Asaṅga clearly states that discussions on philosophical points such as *satkāya-dṛṣṭi, viṣamahetudṛṣṭi, śāśvatadṛṣṭi, vārṣagaṇyadṛṣṭi, mithyādṛṣṭi* and the like culminated in discussions or *vivāda.*[1] In the YBŚ. sixteen *para-vādas*[2] have been mentioned which shows that different view-points gained popularity in philosophical speculation and were refuted by the exponents of other systems.

Asaṅga was the first Buddhist teacher to enumerate the *hetuvidyā*[3] as essential to be mastered by a śrāvaka and a bodhisattva.[4] He enumerates *vāda, vādādhikaraṇa, vādādhi-*

दिग्नागोऽथकुमारनाथविहितासामान्यसाहाय्यक-
स्तस्मिन् वार्तिकभाष्यकारकृतिनोरद्यानवद्या स्थितिः ॥
JMN, p. 506 *(Sākārasaṅgraha).*

1. लोभद्द्वेषमोहाभिभूतानामध्यवसानहेतोर्विनिबन्धहेतोः ······ संरागहेतोरन्योऽन्यं संरब्धानां·· विगृहीतानां विवादमापन्नानां नाना वादा विवादो विप्रत्यनीकवादः दृष्टि वा पुनरारभ्य तद्यथा सत्कायदृष्टि विषमहेतुदृष्टि शाश्वतदृष्टि वार्षगण्य-दृष्टि मिथ्यादृष्टिमिति ।··
(Text of the *Cintāmayībhūmi-(hetuvidyā),* as intruded in the ŚBh. MS., Folio 2 B leaf 6, line 8-2 A-leaf 7 line 1.
2. YBŚ., Vol. I, p. 118 *(Savitarkādibhūmiḥ ṣaṣṭhī)*
षोडश इमे परवादाः । तद्यथा । हेतुफलसद्वादः । अभिव्यक्तिवाद. । अतीता-नागतद्रव्यसद्वादः । आत्मवादः । शाश्वतवादः । पूर्वकृतहेतुसद्वादः । ईश्वरादि-कर्तृकवादः । विहिंसाधर्मवादः । अन्तानन्तिकवादः । अमराविक्षेपवादः । अहेतुवादः । उच्छेदवादः । अग्रवादः । शुद्धिवादः । कौतुकमङ्गलवादश्च ।
for details and refutation, vide, pp. 118- 60.
3. SBh. MS., Folio 2 B, leaf 6, line 4 sq. (*Cintāmayi Bhūmi*).
4. तत्र द्वादशाङ्गाद् वचोगताद्यद्वैपुल्यं तद्बोधिसत्त्वपिटकम् । अत्रशिष्टं श्रावकपिटकं वेदितव्यम् । बाह्यकानि पुनः शास्त्राणि समासतस्त्रीणि । हेतुशास्त्रं शब्दशास्त्रं चिकित्साशास्त्रञ्च । तत्र लौकिकानि शिल्पकर्मस्थानान्यनेकविधानि बहुनाना-प्रकाराणि । सुवर्णकारायस्कारमणिकारकर्मज्ञानप्रभृतीनि । तान्येतानि सर्वविद्या-

sthāna, *vādālaṅkāra*, *vādanigraha*, *vādaniḥsaraṇa* and *vāde bahukarādharmāḥ* under this head.[3] He defines, illustrates each one of them and cites their classification in details where necessary.[2]

He further details the various kinds of *vāda*[5] (i. e. *pratyayāvavāda*, *vivāda*, *apavāda*, *anuvāda*, and *avavāda*) and *vadādhikaraṇa*.[6]

But the main contribution of our author lies in formulation of the various relevant aspects of logical tendencies which were later on detailed by Vasubandhu, Dignāga, Dharmakīrti, Jñānaśrīmitra, Ratnakīrti and others. Under the heading *vādādhiṣthāna*, he enumerates the twofold *sādhyārtha*, the natural (*svabhāva*) and the specific (*viśeṣa*) along with the eightfold *sādhana* which forms the backbone of the

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स्थानपरिगृहीतानि पञ्चविद्यास्थानानि भवन्ति। अध्यात्मविद्या हेतुविद्या शब्दविद्या व्याधिचिकित्साविद्या शिल्पकर्मस्थानविद्या च। इतीमानि पञ्चविद्यास्थानानि यानि बोधिसत्त्वः पर्येषते। एवमनेन सर्व्वाविद्यास्थानानि पर्येषितानि भवन्ति, BSB, p. 68, cp. also pp. 68-69.

1. हेतुविद्या कतमा। परीक्षाञ्च नयद्विज्ञानं वस्तु। तत्पुनः कतमत्। तद्यथा वादः वादाधिकरणं वादाधिष्ठानं वादालङ्कारः वादनिग्रहः वादनिःसरणं वादे बहुकराधर्माः। Ś. Bh., MS., Folio 2B, leaf 6, lines 3-4.

2. Ś. Bh. MS., 2B-6, line 3 Folio 2B-10.

3. वादः कतमः। स षड्विधो द्रष्टव्यः। वादः। प्रत्ययाववादः (प्रवादः) विवादः अपवादः अनुवादः अववादश्च।

   Ś. Bh., MS., 2B, 6, lines 3-4; for elaboration vide, ibid., 2B 6, 2A-7 where the author concludes एषां षण्णां वादानां कतिवादा भूतास्तत्त्वा अर्थोपसंहिताः सेवितव्याः। कतिवादाः अभूताः अतत्त्वा अनर्थोपसंहिताः परिवर्जयितव्याः। द्वौ पश्चिमौ वादौ भूतौ अर्थोपसंहितौ वेदितव्यौ। द्वौ मध्ये वादौ अभूतौ अतत्त्वौ अनर्थोपसंहितौ वर्जयितव्यौ आद्ययोर्द्वयोर्वादयोर्भेदः।

4. वादाधिकरणं कतमत्तदपि षड्विध द्रष्टव्यं। तद्यथा राजकुलं युक्तकुलं पर्षत्सभा धर्मार्थकुशलाः श्रमणा ब्राह्मणा धर्मार्थकामाश्च सन्ताः (सन्तः), *ibid.*, 2B-7A lines 5-6.

logical theories developed later on.[1] The eightfold division of *sādhana* includes *pratijñā*, *hetu*, *udāharaṇa*, *sārūpya*, *vairūpya*, *pratyakṣa*, *anumāna* and *āptāgama*.[2] Detailed classifications of these *sādhanas* of the *vādādhiṣṭhāna* are also worked out.[3] We may incidentally point out here the views of Asaṅga regarding perception (*pratyakṣa*), Inference (*anumāna*) and (scriptural) Authority (*āptāgama*).

Asaṅga defines Pratyakṣa as प्रत्यक्षं कतमत् । यदविपरोक्षमनभ्यूहितमनभ्यूह्यमविभ्रान्तञ्च'[4] i. e., the kind of knowledge that is neither invisible, unconceived, unconceivable nor mistaken and illusioned (i. e., based on direct sensory perception). All the three components of the definition have been analytically discussed and illustrated.

While *aviparokṣa* has been discussed under four kinds[5], the second component (i. e., *anabhyūhitamabhyūhyaṃ*) has been explained as *grahaṇamātraprasiddhyopalabdhyāśraya viṣaya* and *viṣayapratiṣṭhitopalabdhyāśraya viṣaya*.[6]

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1. वादाधिष्ठानं कतमत् । तद्दशविधं द्रष्टव्यं । साध्यार्थो द्विविधः । साध्यस्यार्थस्य साधनमष्टविधं । साध्यार्थो द्विविधः कतमः । स्वभावो विशेषश्च । तत्र स्वभावः साध्यः सच्च सतः असच्चासतः । विशेषः साध्यः सोत्तरश्च सोत्तरतोऽनुत्तरं चानुत्तरतः । नित्यो नित्यतः । ······ इत्येवमादिना प्रभेदनयेन । विशेषस्य साध्यता द्रष्टव्या । *ibid.*, 2A-7, line 6-2B. 7, line 1.

2. साधनमष्टविधं ·· प्रतिज्ञा हेतुः उदाहरणं सारूप्यं वैरूप्य प्रत्यक्षमनुमानमाप्तागमश्च, ibid., loc. cit., lines 1-2; for elaboration, vide, F. 2B. 7, line 2 sq.

3. Ibid., loc. cit., 2B 7, line 2-2A 8, line 1 sq.

4. SBh., MS., 2 B 7 line 6.

5. अविपरोक्षं कतमत् । तच्चतुर्भिराकारैर्वेदितव्यम् । अपरिभिन्नेन्द्रिये प्रत्युपस्थिते मनस्कारे अनुरूपोत्पत्तितः अनावरणतः अविप्रकर्षतश्च, ibid., 2 B 7 line 6—2A-8 line 1.

6. Ibid., loc. cit., line 5-8-2 B-8 line 1.

The *avibhrānta pratyakṣa* has been defined as the knowledge of the perceived objects which is devoid of the fivefold or sevenfold illusory cognitions (*bhrāntiḥ*)[1].

It is also significant that the definition of *pratyakṣa* as found in the *Pramāṇasamuccaya* of Dignāga and the PV of Dharmakīrti is in the tone of the definition provided by Asaṅga.[2]

Asaṅga further states that this perception is fourfold according to the objects perceived, or the media of perception, i. e. the rūpī-indriyas, the mental faculties (manas), the loka and pure and simple perception (*śuddha*).[3]

As regards *anumāna*, it has been defined as the process of inference through a probans on the basis of a perceived sign (related by invariable concommittance). This anumāna has been further explained as fivefold in the following way :

(i) Inference through a sign (*līṅgataḥ*),

(ii) Inference through nature (*svabhāvataḥ*),

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1. विभ्रान्तो विषयः प्रत्यक्षं कतमत् । तत्पञ्चविधं द्रष्टव्यं सप्त विधम्वा । पञ्चविधं कतमत् । पञ्चविधा भ्रान्तिः ... . । पञ्चविधाभ्रान्तिः कतमा । संज्ञाभ्रान्तिः । संख्याभ्रान्तिः । संस्थानभ्रान्तिः । वर्णभ्रान्तिः कर्मभ्रान्तिश्च । सप्तविधा भ्रान्तिः कतमा । अस्यामेव पञ्चविधायां भ्रान्तौ सन्तति द्विविधाँ भ्रान्तिः मिश्रयित्वा सप्तविधा भ्रान्तिर्भवति । द्विविधा भ्रान्तिः कतमा । चित्तभ्रान्तिर्द्रष्टि-भ्रान्तिश्च । ibid., loc. cit., 2 B 8 lines 2-3.

2. Cp. Dignāga : प्रत्यक्षं कल्पनापोढमभ्रान्तं प्रत्यक्षं निर्विकल्पकम् ॥
(प्रमाणसमुच्चय) ।

Dharmakirti, PV., III. 123, 124 :

प्रत्यक्षङ्कल्पनापोढं प्रत्यक्षंनैव सिध्यति ।
प्रत्यात्मवेद्यः सर्व्वेषाम्विकल्पो नाम संश्रयः ॥
संहृत्य सर्व्वतश्चिन्तां स्तिमितेनान्तरात्मना ।
स्थितोऽपि चक्षुषा रूपमीक्षते साक्षजा मतिः ॥

3. तदेतत्प्रत्यक्षं कस्य प्रत्यक्षम्वक्तव्यम् । समासतश्चतुर्णां रुपीन्द्रियप्रत्यक्षं मनोऽनुभवप्रत्यक्षं लोकप्रत्यक्षं शुद्धप्रत्यक्षञ्च । Ś. Bh. MS., 2 B8, lines 5-6.

(iii) Inference through action (*karmataḥ*),

(iv) Inference through attributes (*dharmataḥ*) and

(v) that based on the probans and the result (*hetu-phalataḥ*)[1]

As regards the āptāgama, this too has been defined and explained as the sayings or instructions of an omniscient or that based on the following of the instructions of an omniscient (Buddha). Its threefold classification has also been offered.[2]

But all this does not establish that minor details and technicalities that are found in the later works of Buddhist logic were worked out in Asaṅga's works. Asaṅga had dealt with these problems in a simple and general way and presented them only in a rudimentary form which formed the basis of the logical theories detailed in the works of Vasubandhu, Kumāranātha, Dignāga, Dharmakīrti[3], Īśvarasena, Jñānaśrīmitra, Ratnakīrti and others.

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1. अनुमानं कतमत्। यत्केनचिदेव चिह्ननिमित्तसम्बद्धेन वर्त्तमानेन वा पूर्वदृष्टेन वा विषयाभ्यूहनम्। तद्यथा चक्रेण रथमनुमिनोति। धूमेनाग्नि राज्ञा राज्यं पत्या स्त्रियं ककुद (द्)विषाणाभ्यां गावं। Ibid., loc. cit., 2A, 9, lines 1-2 sq.

2. आप्तागमः कतमः। यत्सर्वज्ञभाषितम्। ततो वा श्रुत्वा तदनु धर्म वा। स पुनस्त्रिविधो द्रष्टव्यं (व्यः)। प्रवचनाविरोधतः। संक्लेशप्रतिपक्षतः। लक्षणाविरोधतश्च। Ś. Bh. MS., 2B 9, lines 2-3.

3. Vide, Supra, fn. 4.

13. IMPORTANCE AND REVIEW OF THE MSAB, THE YBS AND OTHER WORKS OF ASAṄGA.

Maitreyanāth and Asaṅga are regarded to head the lineage of the Mahāyāna (Yogācāra) teachers who codified and systematised the Yogācāra Vijñānavāda in the Buddhist tradition. Though Nāgārjuna's *Daśabhūmivibhāṣa-śāstra*, the *Mahāprajñāpāramitāśāstra* and the *Vaidalya-prakaraṇa* may be regarded as the earliest philosophical expositions of the Mahāyāna philosophy, the Yogācāra standpoint remains unexpressed in these treatises. The AA and the MSA are the first attempts in the field in which Ārya Maitreyanāthapāda tried to give a succinct account of the Māhāyāna from the *Vijñānavāda* standpoint. In Nāgārjuna's works, the emphasis is on the Sunyatā-doctrine wherein the Mādhyamika standpoint has been vividly explained. Maitreyanātha, accepting the Mādhyamika concept of Sunyatā[1], gave a brilliant exposition to the Vijñānavāda doctrines in the light of the Mahāyānic caryā in his *Māhāyānottartantraśāstraṁ*. In this work the twofold buddha-kāya (*dharmakāya* and *rūpa°*[2]=*saṁbhoga°*

1. *Mahāyānottaratantra*, I. 92, 155-56.
   MV 1.2-23; cf. MSA, XI. 1; IX 23, XI. 41, XVIII. 99-101, 156.
2. *Uttaratantra*, I. 43, 779-87; 150-52, ii. 21, 22, 28, 30, 44, 53, 61, 68, III. 3, 37-3?, XXIV. 61. On this point Jhonston remarks: "The standard doctrine of the Mādhyamikas knows two such bodies corresponding to the saṁvṛtisatya and paramārthasatya, and that of the Vijñānavādins postulates three corresponding with the three Svabhāvas. The *Ratnagotravibhāga's* position is not so clear cut. At iii. 3, it propounds the Mādhyamika view, but at i. 150-152, II. 21-22 and IV 61 and other passages it has three regular bodies, but under two heads, dharmakāya and rupakāya, the latter covering the sāmbhogika and nairmāṇika bodies. Thus the connection with the older view is maintained, and it seems that in this matter also the present text stands midway between the two chief Mahāyāna schools." (Foreword to *Uttaratantra*, P. XIII-XIV).

and *nirmāna*[0]), the three svabhāvas[1], the nirvāṇa[2], the gotra-doctrine[3], the tatāgatagarbha[4] and the ālayavijñāna[5] doctrines have been presented in the light of the Mādhyamika exposition of śūnyata[6] and the Yogācāra concept of āśraya-parāvṛtti.[7]

In the MSA, Maitreyanātha gives a thorough presentation of the Mahāyāna doctrines and the Yogācāra idealism. Asaṅga in his commentary gives a comprehensive account of the gotra (III), paripāka (VIII), bodhi (IX), bodhipakṣa (XVIII), vaiśāradya, nairātmya (XVIII. 92 sq.), buddhakāya, upāyakauśalya (XV), āśrayaparāvṛtti (IX. 45-46), the threefold reality (the parikalpita, paratantra and the pariniṣpanna lakṣaṇa (XI. 38-41) and the buddhakāya-doctrine (IX. 55-67). Asaṅga profusely quotes from the Mahāyāna Sūtras and supports the views of his preceptor. He also gives a thorough analysis of the Buddhist canon, especially the Abhidharma[8], as it is intimately connected with his exposition of Mahāyāna. Asaṅga regards the Abhidharma as the background of the Mahāyānic stage.[9]

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1. *Uttaratantra*, I. 143.
2. I. 87.
3. I. 24, 27-28, 41, 86, 144, 149 etc.
4. I. 156 (buddhadhātu); see comm. of Sāramati, p. 5, 77, 2, 10, 12, 15, 21, 46 etc.
5. The *Ālayavijñāna* doctrine is intimately related to the *Tathāgatagarbha*-doctrine, See Johnnston, Foreword to Uttaratantra, p. xiii.
6. I. 92, 155-56.
7. V. 7, 8; आश्रये तत्परावृत्तौ तद्गुणेष्वर्थसाधने ।
   चतुर्विधं जिनज्ञानविषयेऽस्मिन् यथोदिते ॥
   धीमानस्तित्वशक्तत्वगुणवत्त्वाधिमुक्तितः ।
   तथागतपदप्राप्तिभव्यतामाशु गच्छति ॥
8. MSA, XI. 3; आश्रयतो लक्षणतो धर्मादर्थाच्च सूचनात्सूत्रम् ।
   अभिरवतोऽथाभीक्ष्ण्यादभिभवगतितोऽभिधर्मश्च ॥
   see, verse 4 sq.
9. Cf. Asm., p. 83.

This view-point of Asaṅga finds elucidation, though in a succinct form, in his commentary on the Vajracehedikā PP which, later on, formed the background for Dignāga's famous work on the PP (Prajñāpāramitāpiṇḍārtha).

Apart from their dhyānayoga and the philosphical, doctrinal and analytic view-points, the Vijñānavādins independently developed their theory of dharmas[1] and other aspects of the Abhidharma. The Asm. contains a comprehensive account of the Yogācāra dharma-theory[2] and other aspects of philosophy that are akin to those accepted by the Ābhidharmika systems.

This work is also regarded as the summary-treatment of the main topics discussed in the Śbh. and some other bhūmis of the YBŚ[3], which is a mine of information for the student of Buddhist Yoga[4], Abhidharma and Mahāyāna practices. This treatise contains four parts which are called 'saṁgrahaṇī' or vastu, of which the available text of the seventeen bhūmis forms only one saṅgrahaṇī or part. The other parts are not accessible to us and hence our knowledge remains incomplete with regard to the remaining portions of the text and its commentary by our author.

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1. It is with this view-point that Vasubandhu wrote a treatise entitled 'Śatadharmavidyāmukhaṁ' enumerating the hundred dharmas accepted by the Yogācārins.
2. त्रिधर्मः संग्रहः सम्प्रयोगोऽन्वयश्च लक्षणे ।, Asm., I; see, Ch. I (tridharma-pariccheda).
3. This fact is evidenced by a close comparision of the contents of the Ś. Bh. and the Asm.
4. On this point, side our Sanskrit भूमिका, the portion on भारतीय-योगपरम्परासु श्रावकभूमेर्योगसम्भारः

14. ŚRĀVAKABHŪMI AND THE YOGĀCĀRABHŪMIS

It is a well-established fact that the Mahāyāna is the outcome of the development of the Hīnāyāna beliefs and caryā which had developed into the form of the Mahā-sāṁghika sect.[1] It may be regarded as the preceding and the preliminary stage of the Mahayanic development in the domain of Indian Buddhism.[2]

The concept of bhūmi as the stage of the spiritual career of a yogin has been in vogue since long. In the Pali works, different bhūmis of the career of a Śrāvaka have been recognised[3] where the meaning of plane, ground, stage, level and state of consciousness is obvious.[4] The Dh. S. uses the word in the sense of plane[5] and path. The Bodhi. seems to use this word in the sense of repeated practice of virtues in a particular plane or stage.[6]

Various planes or stages of the career of a Yogin or Bodhisattva find mention in the Mahāyāna Sūtras. The SRS mentions Yoga-bhūmi of the jinas which is also called buddha-bhūmi and which is not attained by those not in the Yoga *(ayukta-yogins)*.[7] This bhūmi is not attained by

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1. See, R. Kimura (Hīnayāna and Mahāyāna) in JDL, X, p. 69 sq.; Dutt, Aspects, Ch. I, II; EMB, Vol. II.
2. Cp. R. Kimura, ibid., pp. 111-113.
3. धम्मे देसियमाने यथादिद्ठ यथाविदितं भूमिं पच्चवेक्खन्तस्स अनुपादाय आसवेहि चित्तं विमुच्चि ।, *Mahāvagga*, pp. 209-10; cf. P. Sm. II. 205 (PTS), Vbh., p. 381 sq.; for more references vide PTSD, s. v. bhūmi.
4. See PTSD, s. v. bhūmi.
5. Dhs., p. 138, 279.
6. Bodhi., p. 105-6, 231 sq., 281 etc.
7. SRS, XVII. 104-107 :
   ज्ञानप्रतिष्ठा तथ योगभूमी योगीश्वरी बोधयि प्रस्थितानाम् ।
   निषेवणा सत्पुरुषाण नित्यं इयं जिने ईदृश आनुशासनी ॥

the pṛthag-janas and the Śrāvakas. Similarly, *araṇā bhūmi* and *śānta-bhūmi* are also mentioned[1] along with '*cittabhūmi*'[2]. At one place samādhi has been stated in these words: *sarvatathāgatagocaro'yaṃ bhagavan yatra abhūmiḥ sarvaśrāvakapratyekabuddhānāṃ kaḥ punarvādo'nyatīrthikānāṃ* ?

(SRS, p. 54, Ch. X.).

For the first time, the words *yoga-bhūmi*, *yogācāra-bhūmi* and the *śrāvakabhūmi* are met with in the SRS[3] and we have reasons to believe that the Yogācārabhūmi represents the viewpoint of the Buddhists which was traditionally accepted through the Mahāyāna texts. The Yogācārabhūmi is said to be identical with the 'buddhabhūmi'[4] and intimately connected with the Buddhalogy of the Mahāyāna. This conception of the 'buddhabhūmi' is regarded as the climax of the Yogācāra concept of 'bhūmi' or stages in the spiritual growth and propitiation of a Yogin. This is essentially the path leading to the ultimate knowledge of Buddha (*Buddhajñānaṁ*).[5]

The seven or ten bhūmis in the spiritual attainment of a bodhisattva are severally met with in the Mahāyāna works[6]

(contd. from p. 10)

अयुक्तयोगीन सदा विवर्जना तथागतैर्भाषित बुद्धभूमि ।
अनुमोदिता सर्विहि पण्डितेहि इय जिने ईदृश आनुशासनी ।।

बालैः प्रतिक्षिप्त अज्ञातकेहि अभूमिरत्र पृथुश्रावकाणाम् ।
परिगृहीताः सद बोधिसत्त्वैः इयं जने ईदृश आनुशासनी ।।

तथागतेहि अनुबद्धमेतं देवेहि चो सत्कृतु पूजितं च ।
अनुमोदित ब्रह्मसहस्रकोटिभिः कश्चिज्जिनो भाषति तं समाधिम् ।।

1. SRS, XIII. 1. 10; p. 78, 7.
2. Ibid., p. 143.11.
3. Ibid., p. 297, 300.
4. Cp. SRS, p. 300.
5. Ibid., loc. cit.
6. The *Mahāvastu* mentions seven bhūmis of a bodhisattava, the DBS (p. 1 sq.) and the Bodhi (P. 253 sq.) mention ten Bhūmis of a bodhisattva; we also come across the śrāvaka-o, Pratyekao and Bodhio (Bodhisattvao) in the ASPP, p. 18, 19 (avatārao (P. 28). the *Ratnaguṇasañcayagāthā* X. 4 etc., the DBS, P. 34, 36 37 and elsewhere.

but we nowhere come across the enumeration of the seventeen Yogācārabhūmis in any other Mahāyānic text. We are informed that before Asaṅga, several other attempts were made to present, analyse and interpret the various Yogācārabhūmis. Yogācārabhūmi of Saṁgharakṣa, Dharmatrāta, Buddhasena and Buddhabhadra[1] are also preserved in the Chinese versions which gives clue to the existence of the Yogācārabhūmi-tradition in Indian Buddhism from which Asaṅga might have drawn inspiration. We also come across a '*Yogācārabhumyaśubhabhāvanāsūtra* which clearly indicates that the various Yogācāra-stages were conceived, analysed and elucidated in the Buddhist tradition.

It is also significant to note that the *Bodhisattvabhūmi*, the *sopādhikā* and the *Nirupādhikā bhūmis* being the last stages of the Yogācāra-career, the *Śrāvakabhumi* and other stages were regarded as the preliminary stages in the acquisition of Bodhi and thereby of Nirvāṇa by way of the practice of dhyāna, cessation of akuśala dharmas and contemplation of kuśala dharmas.

1. See, E. Lamotte, Historie du Buddhisme Indien, p. 772.

15. A BRIEF ACCOUNT OF THE TOPICS DISCUSSED IN THE Ś. BH. (IN THE LIGHT OF THE PREVIOUS BUDDHIST THINKING AND THE WORKS OF ASAṄGA)

(a) *Gotra*

In the early Vedic literature, the word 'gotra' connoted the meaning of goṣṭha'[1] Later on, in the Sūtra-literature and the classical Sanskrit literature it was used in the sense of family-lineage.[2] Patañjali uses this word in the sense of 'Kulāvayava'.[3] In the early Pāli literature also, this sense was preserved but the word became prevalent in the Buddhist circles in the usual sense of common ancestry.[4] It later on came to mean the common characteristic of a group of indi-

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1. RV., VI. 65.5, II-23.18, X. 48.2; III. 39.4, 43.7; I. 31.3; Ch. Up. LV.4.1, yadgotra, agotra; Muṇḍaka. I· 1.6; vide, P. V. Kane, JBBRAS, Vol. II, No. 1, 2, P. 1-17, 'Gotra and Pravara in Vedic Literature, (specially P. 10-11); D. D. Kosambi, JBBRAS, New Series, Vol. 26, Part 1, P. 21 sq. (Origin of the Brahmin Gotras).
2. Śaṁkhāyana Śr. Sū., 1.4.16; cp. Manusmṛti, III. 109.
3. *Kulāvayavā hi loke gotramityucyate*, Mahābhāsya, II. 350; for more detailed study, see; V. S. Agrawala, Gotras in Pāṇini, p. 1-14; cp. Pāṇini. IV.1.162 : Apatyaṁ pautraprabhṛti gotraṁ; see also, IV. 1.105; Cp. Āpatyo vā gotraṁ (Vārttika, No. 5318, Mahābhāṣya, II. 400 (Govt. of India Publ., Delhi, 1967); also Mahābhā. ad Vārttika, 'Rājanyādau...manuṣyācca Jñāpakaṁ laukikaṁ paraṃ......yuvā ca loke gotramityupacaryate......(II. 367, 403).
4. Vide, Sn., Vs. 1004, 1018, 423, *Jātaka* II. 3, Dh. P. A., II. 218; in these texts this word occurs with jāti, kula and lakkhaṇa; cp. also, D. N., I. 80 sq. 86-87, II. 118; K. N., III. Pt. I, p. 287 (*Jātaka*), Vs. 141-c-d; *Vinaya* (Mahāvagga), I. 96; M. N., I. 350; for references, see PTSD, s. v. gotta; Hardayal Bodhisattva Doctrine, p. 51 sq.

viduals as members of the Buddhist order who were converted to the Buddhist saṅgha and had the attainment of Nirvāṇa their sole aim, the Summum Bonum of their life.[1]

The latter sense was denoted by words such as gotrabhū.[2] Buddhaghosa defines *gotrabhū* as a person inclined to quit the *paritta-gotra* and adopt the contemplation of the *mahaggata-gotta*.[3] However, in the Nikāyas, this word represents a person in the lower plane of contemplation and as a 'nominal' member of the spiritual clan.[4] The P. Paññatti describes the gotrabhū as a pudgala ripe for conversion as a sotāpanna.[5]

In the Abhidharma-texts, gotra has been defined and discussed as dhātu (base) of the human individuality, as the preceding cause of the 'ṣoḍaśa ākāras'. Various concepts of gotra are found in these texts. Some authors refer to gotra as denoting the Kuśala-mūla while others regard them as difference of senses in various pudgalas in the stage of pṛthag-jana.[6] The Sautrāntikas define gotra as the mental faculty and its seed.[7]

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1. Cp. 'This word orginally meant "family", and was then used to denote the group of persons descended in the male line from a common ancestor...Early Buddhism used an old term in a new sense, and declared that all Buddhists belonged to the family or clan of Gautama Buddha, as they were his spiritual sons and heirs...", *Bodhisattva Doctrine*, p. 51, see also, pp. 52-53.
2. K. N., V. (PSm.), p. 3, 73 sq.; M. N., III. 342; A. N., IV. 20, 117; Vide, PTSD, s. v. '*gotrabhū*'; Vsm., IV. 74.
3. Vsm., loc. cit.; XXII. 5, XXIII. 7.
4. See, supra, fn. 2; Psm. p. 73 sq.; A. N., IV. 20, 117; BDBSL, pp. 51-52.
5. *Yesaṁ dhammānaṁ samanantarā ariyadhammassa avakkanti hoti, tehi dhammehi samannāgato. Ayaṁ vuccati pudgalo "gotrabhū"*, Pug. P., P. 21.
6. *Rāśyāyadvāragotrārthāḥ skandhāyatanadhātavaḥ*, AK. I. 20-ab; vide, AKB, pp. 13-14; Adv. I. 5 ed. *Āyadvāro hyāyatanaṃ gotraṁ dhāturnirucyate*, see p. 5-6.
7. Adv , Vs., 400, p. 324.

In these texts the last meaning of the word seems to predominate according to which several categories of pudgalas have also been mentioned.[1]

In the Mahāyānic texts, gotra occurs in the original sense of the nature or lineage of a person. The Mvy. mentions (*ff*. L.) the *gotrabhūmi* as the second of the seven śrāvaka-stages. Tibetan tradition also seems to follow the same procedure.[2] The Mahāyāna Sūtras use the word gotra in the sense of family, mine or root-cause of gems, origin and the kind, class or category of a person or thing.[3]

These texts mention five kinds of *abhisamaya-gotra* according to the nature and capacity of ordained persons who are inclined towards the attainment of Bodhi and the acquisition of Nirvāṇa.[4]

Maitreyanātha, following the older Mahāyānic texts, regards the gotra as the main factor which enables a pudgala to produce the Bodhi-citta.[5] The dharma-dhātu is called gotra as it produces the various 'guṇas' through which originates the Bodhicitta of which it is the base or

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1. Cp. AKB, pp. 13.19-20 : cittacaittānāṁ tarhi jātivācako, yaṃ dhātuśabda ityapare/......
2. See, AKB with AKV, VI. 19, 23, 57, 58, AKV, pp. 593-94.
3. Such as śrāvakagotra, pratyekabuddhagotra, buddha-gotra etc., vide, MSAB, III. 2.
4. See, Bauddha Sādhanā kā Vikāsa, (Vārāṇaseya Sanskrit University Souvenir, Yoga Sammelana, February, 1971).
5. See, BHSD, s. v. *gotra for references.*
6. These are : Śrāvakayānābhisamayagotra, Pratyekabuddhayānā⁰, Tathāgata⁰, Aniyatagotraḥ, Agotraḥ, Mvy., LXI; cp., LS, pp. 27. 18-20 sq. (only gotras are mentioned, not pudgalas); vide, MVBT, p. 141.
7. *Tatrādau gotrasāmarthyāt kṛpābījaprabodhataḥ/*
   Prayogāśayasaṁpattyā bodhicittaparigrahaḥ//
   AAA, p. 283;

   cp. also, pp. 309-10.

pratiṣṭhā.[1] All beings are primarily of the nature of the Buddha. This is due to their being endowed with the *Buddha-gotra.*[2] In this sense *gotra* is identical with *tathatā* (suchness) and *dharmakāya* also.[3] The existence of gotra is advocated on account of the varieties of the natures of various pudgalas, their determination (*adhimukti)*, devotedness towards the path (*pratipatti*) and difference between the various sorts of results and attainments of their endeavours.[4] For various reasons, this gotra is regarded as the foremost (agra).[5] It is fourfold—the natural, acquired, of the nature of āśraya and that of āśrita.[6] The purity, universal compassion, possession of the great powers of endurance, not committing any heinous guilt, being endowed with the attributes and characteristics of Perfect Enlightenment are some of the aspects or factors that lead to its acquisition as a preceding factor in the origination of *bodhicitta* by a bodhisattva.[7]

Asaṅga, following his precepter, defines gotra as a synonym of prakṛti or nature of a pudgala[8] and as the pre-

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1. *Dharmadhātor asaṁbhedād gotrabhedo na yujyate|*
   Ādheyadharmabhedāttu tadbhedaḥ parigīyate||
   AA, I, 40 AAA, p. 107: Dharmadhāturgotraṁ| Tasmāddhi te guṇā rohanti prabhavantītyarthaḥ|
2. *Uttaratantra*, I. 27, 28, 86, 143 (*gotra=svabhāva*).
3. Ibid., loc. cit.
4. MSA, III. 2 : *Dhātūnāmadhimukteśca pratipatteśca bhedataḥ|*
   Phalabhedopalabdheśca gotrāstittvaṁ nirūpyate||
5. Ibid., III. 3.
6. *Prakṛtyā paripuṣṭaṁ ca āśrayaścāśritaṁ ca tat|*
   Sadasaccaiva vijñeyaṁ guṇottārṇatārthataḥ||
   III. 4, Vide also, MSAB, III. 4.
7. MSA with bhāṣya, III. 6-7 sq; cp. also, MVS, I. 19-20 with bhāṣya and ṭīkā, pp. 43-44 sq.
8. The beginning portion of the gotrabhūmi as reconstructed by us from the Tibetan Version, '*Tatragotraṁ katamat|Gotrasthasya pudgalasya yo bījadharmaḥ| Yasmin sati bhavati| asati na*

liminary stage of Bodhicitta.[1] He names the first of the three sub-sections of the Ś. Bh. as *gotra-bhūmi* and gives a brief description of the nature, arrangement, the various marks of the pugalas stationed in this bhūmi as well as of the various pudgalas.[2] This description of Asaṅga, which represents his Mahīśāsaka view-point, finds full elucidation in the Bodhi., and the MSAB, wherein he gives an elaborate exposition of the gotra-doctrine (i) i. e. regarding the gotra as forming the preliminary stage of Bodhicitta-utpāda, (ii) its fourfold classification as pointed out by Maitreyanātha (iii) the fourfold defects (*ādīnavas*) of gotra, (iv) its fourfold anuśaṁsa, alongwith (v) a brief description of the agotra-stha pudgalas.[3]

Thus, in the Buddhist tradition, gotra originally meant the lineage or family of ordained members of Buddhist church, but later on it conveyed the meaning of the mental faculty or the whole make-up of the individuality of a person intending to acquire bodhi or attain enlightenment.

(*b*) *Avatāra*

In earlier Buddhist literature, the word avatāra (Pāli-otāra) has been used in the sense of (a) 'descent to, i. e., approach to, access, fig. chance, opportunity', (b) 'inclination to, being at home with, approach, familiarity', and (c) '(influenced by *Ocarati* and *Ociṇṇa*) being after something, spying, finding out, i. e. fault or defect.'[4]

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bhavati| Pudgalānāṁ pratyayaprāptānāṁ nirvāṇaṁ prāptuṁ spraṣṭuṁ śaknoti ca. Tatra gotrasya kati paryāyanāmāni| Bījaṁ dhātuḥ prakṛtiriti paryāyanāmāni bhavanti|JGRI, XXIV. 133; Bodhi, 1-2 sq. ; Cp. MVBT, p. 141.

1. *Bodhi*, p. 2 sq.
2. Vide, JGRI, XXIV. 129, 133.
3. See, MSAB, III; *Bodhi*, I.
4. For details, and references, See PTTSD s. v. Otāra; BHSD, s. v. avatāra.

The Buddhist Sanskrit texts partially follow the Pāli canon. These Mahāyāna works use the word in the primary sense of appearance or descent.[1] But in the *Mahāyāna Sūtras*, such as the LV[2] and the SR[3], the sense of entrance into or attainment of a moral state or comapassion is obvious. Later on, in the same texts and some others also, the sense of intellectual penetration and comprehension of a particular doctrine, such as the origination of empirical existents by virtue of dependence on some given causes and conditions (*Pratītya samutpāda*), or the equality of all existents becomes more familar.[4] In expressions such as *avatāra-kuśala* and *avatāra-kauśalya*, the sense of entrance becomes more explicit.[5] In some texts, the word has been used in the sense of approach, opportunity and defect also.[6]

In the Ābhidharmic texts, the meaning of 'entrance' has been taken to be conveyed by this word. In the Abd. (vs, 11), it has been stated that it is through the eighty thousand dharma-skandhas that the converted and the trained, renounced disciples (vineya) are made to 'enter' the mārga or penetrate therein.[7]

It is interesting to note that Asaṅga mentions the *avatārabhūmi* as the second sub-section of the SBh. and defines it as the preliminary stage leading to the acquisition of Nirvāṇa.[8] It has further been elucidated as the preceding

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1. Mtu., ed. E. Sénart, II. 263.6.
2. LV, p. 25. 14-15, p. 132. the word 'avatāra' has also been mentioned in the ASPP, p. 28.
3. SRS, p. 6.7.
4. LV, p. 306, 30; 307.1, 7; Gaṇḍavyūha, p. 369.24.
5. LV, p. 7.11 Cp. p. 316.9; for detailed references Vide BHSD, p. 71.
6. LV, V. 37-d; SPS, p. 97.13; 265.28; Mtu., II 241.5, III. 286.10 and elsewhere.
7. *Dharmaskandhasahasrāṇāma śīterpi saṁgrahaḥ|*
   Jñeyo' vataraṇaṣvava taiḥ sanmārgavatāraṇāt|| Abd No. 11, p. 10.
8. Maitreyanatha mentions *avatāra* as a kind of *avasthā*
   Hettavasthā' vatārākhyā prayogaphalasaṁjñitā|... MV., vs., IV. 18;

activities (*gamanaṁ*) till the acquisition of the last Kāya leading to the privileged families and in special circumstances.[1] This 'activity'not only includes the *kuśala-pravṛttis*, but also presupposes the good deeds responsible for the purification of the mental faculty, acquisition of the *viśiṣṭa indriya* through *vipāka* which also pre-supposes in its turn, the *kuśala dharmas*, which depend on it.[2]

This nature of *avatāra* has been elucidated in terms of gotra, avatāra and culmination (*paripāka* or *vipāka*) of the (previous) good deeds and it has been stated that the pudgala having śraddhā in the teachings of the pūrva-buddhas, practises the *śila-samādāna*, *śruti-grahaṇa*, *tyāga-vardhana* and *darśanābhyāsa*—all this is called avatāra.[3]

In the Bodhi., this avatāra has been defined as following and penetrating upon the instructions of the Venerable Master (*Sikṣāpadasamādānaṁ*) with regard to *duścarita-viveka* and *kāma-viveka*.[4]

Thus, in Asaṅga's view-point avatāra represents the Buddhist concept of the entrance in the path of meditation

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*Cp. MVB, 141......Avatārāvasthā utpaditābodhicittasya|; ibid., p. 127 : Avatārotra pratyekaṁ satyāsatyalakśaṇāvabodhaḥ|; Gotramevāvatārśca tathā naiṣkramyameva ca|
Bhūmayastisra etā hi bhūmiḥ śrāvakasaṁjñitā||
saṅkṣepeṇa imā eva śrāvabhūmiḥ kathyate|*
our reconstruction of the Gotrabhūmi, JGJRI, XXIV. 132.

1. Sanskrit reconstruction of the Avatārabhūmi, para 5 : *......Dānabalotpādanena utterottreṇa yasmin sthite parinirvānti, samyaktvena niṣkramyamāṇatvāt caramasyāntyasya kāyasya prāptiparyantaṁ viśiṣṭotpatti yad gamanaṁ tadevāvtāra ityucyate. (See App. I)*
2. Ibid., paras 2-4.
3. Ibid., para 6.
4. Tatrāvatāraḥ katamaḥ/ Śraddhāpratilaṁbhamadhipatiṁkṛtvā āgārikasya duścaritavivekaśikṣāpadasamādānaṁ/ anāgārikāṁ va pravrajataḥ kāmavivekaśikṣāpadasamādānaṁ/ , Bodhi., p. 57; See, also pp. 78-79.

and contemplation and penetration into the real nature of the dharmas, following the instructions of the Buddhas to suppress the desires and practise the apramāda, and thus eradicate the duḥ-śīlatā.

(c) Naiṣkramya

In the extant Tripiṭakas, *naiṣkramya* (Pali-*nekkhamma*) has been derived from the Sanskrit word '*niṣkramaṇa*', i. e. coming out of the worldly bondage of life and death and its affinity with nikkhanta (Sans. niṣkrānta) has also been sought.[1] Though it has been metaphorically associated with the Sanskrit *naiṣkāmya*[1], the Pali canons use this word in the sense of '*Kāmaniḥ-saraṇa*' where the sense of renouncing or suppressing desires, emancipation from the worldliness, freedom from lust and acquisition of Nirvāṇa is obvious.[2]

The Mahāyāna Sūtras retain the meaning of renunciation as preserved in the Pali passages.[3] In the Laṅkāvatāra, the word naiṣkramya has been used in the sense of renouncing the worldly desires and lust.[4]

In the ŚBh; Ārya Asaṅga uses the word in the literal sense of '*vairāgya*', renunciation and non-attachment.[5] Out of the three sub-sections (bhūmis) of the Ś. Bh., he names the last one as 'naiṣkramyabhūmi[5] and defines it as :

Laukikañcaiva vairāgyaṁ tathā lokottareṇa ca/
Tāyoścaiva hi saṁbhāro bhūmirnaiṣkramyasaṁjñitā//[6]

1. Vide, PTSD, s. v. *nekkhamma.*
2. *Itivuttaka*, 61; *Mahāvagga*, p. 21, 104; A. N , II. 484; cp. M. N. I. 154-55; D. N., I. 95, III. 186, 212, 224; M. N., III. 195 and elsewhere; for more references, vide PTSD s. v. ibid.
3. Mtu., I. 107.3, 173.13, 283.19; III. 321.12, 357.13, 422.10; LV., XI. 32-d; XIII. 14-d; 49-d, 142-d; XIV. 40-d; p. 316.13; DBS, pp. 12-19.
4. LS, X. 324.
5. Vide, JGJRI, XXIV. 132.
6. Vide, ŚBh., p. 169; also, p. 35.1-4.

(The mundane and the supra-mundane vairāgyas and their ingredients taken together, are, what we call, naiṣkramya-bhūmi). It may be compared to the sixth (stage) bhūmi of the *Śrāvakabhūmi* in the Tibetan tradition which has been named there as '*Vairāgyabhūmi*'.[1] The Mvy. (ff. L) also mentions '*vītarāgabhūmi*' as the sixth of the seven *śrāvaka-bhūmis*.

The five dhyānas have been enumerated, under the sub-title '*laukikamārgeṇa vairāgyagamanaṁ*', and the contemplation of the four Aryan truths and the path transcendent to hem, has been said to comprise the lokottaravairāgya.[2] The ingredients (*saṁbhāra*) include specific moral disciplines comprising the *ātma saṁpat*, *parasaṁpat*, *kuśaladharma-cchandaḥ*, *śīlasaṁvara*, *indriya-saṁvara*, *bhojane-mātranjñatā* and *jāgarikānuyoga* in addition to *kalyāṇa-mitratā*, *saddhar-maśravaṇacintanā*, *anantarāya*, *tyāga* and *śramaṇālaṁkāra*.

Asaṅga defines, elucidates and elaborates the discussion of the various aspects of naiṣkramya and shows that after proper penetration of and contemplation upon the mundane and supra-mundane vairāgyas as well as the practice of the varous aspects of their practical discipline, the worldly afflictions are removed and the pudgala is enabled to acquire higher discipline. He is endowed with the faculty of proceeding towards the state of Perfection and elightenment through various stages of samādhi after the cessation of *satkāyadṛṣṭi* and contemplation upon the non-intrinsic character of the phenomenal existents[4] *(dharma nairātmya)*.

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1. Vide, बौद्ध साधना का विकास, (Sanskrit University Varanasi, Souvenir on the Bauddha-yoga-Seminar, 1971).
2. SBh., pp. 35-36.
3 Ibid., pp. 36-37 sq.
4. See, Asm., p. 69; Ada, p. 86 (X. 17), vide also. Asm., p. 65; Ś. Bh., p. 36 fn. 1, p. 37, fn. 2.

(d) Ānāpānasmṛti

In the Tripiṭakas the mindfulness or alertness with regard to the impermanent and momentary nature of saṁskāras, the aśubhatā of the body, and ānāpānasmṛti (Pali- ānāpānasati) have been regarded as the preceding factor-leading to the acquisition of samādhi or the trance state (Jhāna).[1] In all such expressions, the word 'ānāpānā' has been used in the sense of prāṇa vāyu, or more exactly in the sense of āśvāsa and praśvāsa[2] (inhaling and exhaling).

In the Mahāyāna Sūtras also, the expression *ānāpāna-smrti* or *anusmṛti* occurs in the sense of mindfulness of breathing.[3] In these texts the meaning of āśvāsa-praśvāsa is obvious.

The Ābhidharmika texts refer to the *ānāpānasmrti* as the main factor leading to the entrance of the citta of the vitarkacarita pudgala in the stage of bhāvanā.[4] It has also been regarded as the outer *apakṣāla* or hindrance in the acquisition of the third dhyāna-stage.[5] Vasubandhu elucidates the nature of the ānāpānasmṛti in its six fold analytic aspects of *gaṇanā*, *anugama*, *sthāpanā*, *upalakṣaṇā*, *vivarta* and *pariśuddhi* and further concludes that the ānāpānasmṛti

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1. S. N., IV, 116; P. 265 sq. (*ānāpāna saṁyutta*); M. N., II. 305-6; III. 142-147; A. N. I. 31; Itivuttaka, sutta 36 (P. 236); D. N., II. 217-18; PSm., PP. 107, 189, 191, 195, 205; Milinda P. (Ed. Trenchner), P. 332 and elsewhere; for detailed references, vide, PTSD, s. v. ānāpāna.
2. See, PTSD, P. 101, cp. G. W. Brown, JAOS, 39. 104 sq. (quoted by F. Edgerton, BHSD, p 96).
3. SSPP, p. 60, 1443; cp. Mvy. liii, 1-23.
4. *Cp. Ada, VII. 7 'dhyānaṁ (nāma) aśucibhāvanā ānāpānādismṛtiḥ sarvasāsrava kuśalasamādhidharmāḥ| (P. 71); cp. XII. 9. P. 95-97; vide AKB, P. 339. 18-21.*
5. Adv., pp. 115-116.

is of the nature of *prajñā* which represents the purified, vimala, exalted state of the mind.[1]

Asaṅga, following the Buddhist tradition, regards the *ānāpānasmṛti* as a sine qua non for the yogin which helps purify his conduct (carita) and thereby his citta. In the second Yogasthāna of the present text, while discussing the four ālaṁbanas essential for the Yogin for the purification of his career, conduct and mental faculties, Asaṅga enumerates the ānāpānasmṛti along with aśubh(at)ā, maitrī, pratīyasamutpāda, dhātu-prabheda and other factors the knowledge of which leads to the realisation of mental orientation in the various stages of concentration (*samāhitabhūmikamanaskāra*), which finally leads to the acquisition of dhyāna.[2]

He elucidates the concept of ānāpānasmṛti under the following heads:[3]

(a) *gaṇanā-paricaya,*

(b) *Skandhāvatāra-paricaya,*

(c) *pratityasamutpādāvatāraparicaya,*

(d) *satyāvatāraparicaya and*

(e) *Ṣodaśākāraparicaya.*

In the *gaṇāyaricapa,* the author gives a detailed analysis of the ānāpāna, the aśvāsa-praśvāsa, as being counted in one unit, from one to ten. Similarly, the dual of āśvāsa and praśvāsa is also counted upto ten numbers. Anuloma-gaṇanā and pratiloma-gaṇanā have also been referred. This

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1. AKB, VI. 12, p. 340.
Gaṇanānugamaḥ sthānaṁ lakṣṇārthavivartanā|
Pariśuddhiśca ṣodheyamānāpānasmṛtirmatā||
2. Cf. AK. VI. 12 :
Ānāpānasmṛtiḥ prajñā pañcabhūrvāyugocarā|
Kāmāśrayā na bāhyānāṁ ṣaḍvidyā gaṇanādibhih||
See AKB, pp. 339-40.
3. Ś. Bh. p. 219 sq.

gaṇanāparicaya helps the mind acquire the cessation of the vikṣepa-state. This gaṇanā-paricaya helps the *mṛdvindriya pudgalas* attain the state of full mental equilibrium (citta-sthiti or citta-virati).[1] The pudgalas having a sharp sense, when develop this aspect of the ānāpāna-smṛti, experience the lightness and praśrabdhi of mind and the body.[2] The Yogin, thus knows the āśraya of inhaling and exhaling, i.e., kāya (body), through which he enters the rūpa-skandha and thereby realises the real nature of other skandhas as well as the nature of evanascent phenomenal saṁskāras.[3]

By the same procedure, he realises the real nature of the doctrine of *pratītya-samutpāda* through which he comes to know the originating factors of inhaling and exhaling, i. e., the body (kāya) and the mind (citta).[4] This leads to the realisation of the nature of phenomenal existents that they are non-eternal, of the nature of suffering, originated from craving and lust *(tṛṣṇā)* and gets rid of the dharmas that can be abandoned through *darśana*. Only the *bhāvanā-prahātavya dharmas* are left out to be abandoned later on.[5]

For abandoning the *bhāvanāprahātavya dharmas*, he enters the path of contemplation (bhāvanā) which is realised through the sixteen-fold analysis of breathing. This *Ṣoḍa-śākāra paricaya*[6] of the ānāpāna-smṛti also finds place in the S. N., the AVS, VSM., and Mvy. which indicates that the Pali and the Mahāyana traditions[7] had also incorporated this aspect of the ānāpāna-smṛti-doctrine. This also includes all the aspects of Buddhist Yoga which lead to the inculcation of the methods of citta-purification.

1. Ibid., p. 223-24.
2. Ibid., p. 225-26.
3. Ibid., p. 226.
4. Ś. Bh., p. 226-27.
5. Ibid., p. 228.
6. SBh. (II), p. 229 sq.
7. For references to Pāli Tripiṭaka, See, Supra, fn. 1; AVS, Para 20 (MSS I. 323-24); VSm., VII. 1, VIII. 145, 147 etc.; Mvy, liii.

It has also been held that this *ānāpānasmṛti-samprayoga* is contemplated only upto the third dhyāna-stage which lacks 'prīti'.[1] This *ānāpāna-smṛti bhāvanā*, along with the *smṛtyupasthāna-bhāvanā* replaces 'prīti' by sukha and helps the citta inculcate the faculty of ending the attachment in wordly dharmas and realising their non-intrisic character which ultimately leads to the inculcation of *śamatha* and *vipaśyanā*, the factors responsible for the rise of intuitive wisdom (*prajñā*) and the attainment of *Nirvāṇa*.[2]

(*e*) *Āhāra*

The Buddhist concept of *āhāra* or nutrition represents, in its various aspects, the doctrine of *pratītya-samutpada*[3]. Literally it means 'food', 'nutriment', 'support', and it has been used in the Buddhist texts in figurative sense also.[4] Thus, 'on this simple word is hinged practically the entire teaching of the Buddha, particularly his specific doctrines of the process of becoming, rebirth without a soul, dependent origination, the Four Noble Truths—to mention just a few of the more important issues. It is also the key-word which unlocks the doors of the mysteries of life and death in their most universal application.[5]

Thus, in the early Pali literature, it has been regarded as the main subsistence of the living beings and the thing which every monk and laity should know in its entirety. In the PSm. nutrition has been identified with the four worldly planes (lokas).[6] These texts refer to this fourfold

1. Ś. Bh., p. 233.
2. Ibid., p. 234-35; Bodhi, p. 273.
3. Vide EB, Vol. I, Fas. II, p. 282; S. N. II. 289; M. N. II. 319 sq. and elsewhere in the Nikāyas.
4. Vide, E. B., loc. cit., p. 280 sq.
5. Ibid.. I, II, p. 280.
6. Psm., (K. N., V), pp. 135, 271; Cp, also P. 7, 26, 61, 63, 84-96, 88 and 202.

nutriment as the basis of the human energy and sustenance at the physical, psychological, and sociological planes and as the basis of all human activity. These are the four nutriments in the form of material food *(Kabaḷiṁkāra āhāra)*, both gross and fine, contact *(phassa)* representing the feelings of delight and displeasure, mental volition or will of mind *(mano-sañcetanā)* which feeds rebirth and is equated with karma, and lastly *Viññāṇa* or consciousness representing the *pratisandhi-viññāṇa*. *Āhāra* has been regarded as one of the four origins of material phenomena, and as also having craving or *tṛṣṇā* as its base.[1]

On the one hand āhāra represents the base-cause of phenomenality and on the other the main factor leading to the cessation of suffering and the hindrances[2]. In the latter sense it may also be regarded as the main pratyaya leading to the acquisition of Nirvāṇa through *vidyā-vimukti* (Pali-*vijjā-vimutti*), the *sapta bodhyaṅgas* and other factors.

The Buddhist texts give a detailed analysis of the various kinds of food, especially the *kabalīkāra-āhāra* which includes not only the 'oja' (essence) but also the various categories of food, such as aśita, pīta, khādita and svādita'. Dharmapāla, Buddhaghosa and Aniruddha give a detailed account of this aspect of food.[3]

These Pali texts further elucidate the concept of āhāra and clearly state that nutrition should be taken neither for pleasure *(davāya)*, indulgence *(madāya)*, personal charm *(maṇḍanāya)*, nor for comliness *(vibhūṣaṇāya)* by a bhikṣu[4].

1. M. N. I. 320-21 sq.; D. N., III. 178, 213; Dh. S., P. 271, 20-30, 40, 44-50, 100 sq. 112, 115, 160, 176-78, 137 etc.; for details, Vide PTSD, s. v. *āhāra*.
2. M. N., I. 319, S. N., II. 289, Cp. PSm. P. 61, 63.
3. VSm. XI. 2, 4 Cp. XIV. 70; Abhas., VII, 21; KAP I, P. 197; Vide also AS, V. 136-139, P. 318-19; Petavatthu Aṭṭhakathā, 25; for references, vide, PTSD, loc. cit.
4. S. N. II. 84; M. N., I. 335; Dbh., p. 299; Dh. S, pp. 290-91, vide, VSm., I. 89-90; AS. I. 136, p. 318; cp., Ada, pp. 40-41.

These texts further point out that one should take food in measured quantity.[1] The preceding description regarding the food has further been explained as the main factor leading to the cessation of the tendencies of envy *(dveṣa)*, sloth *(moha)* and attachment *(rāga)* respectively.[2] The other point refers to the good health and proper nutrition of a bhikṣu which is essential for samādhi. The food should be taken only for the subsistence of the body, knowing its pathyāpathya well, for favour of chasteness, for the cessation of the past, older vedanās, for the betterment of life and yātrā devoid of the defects and defilements of worldiness.[3]

Āhāra has also been enumerated as one of the twenty-five *pratyayas* (Pali-*paccayas)*[4]. *Āhāra* is the root cause of suffering, phenomenality and defilements and its cessation leads to the cessation of the same.[5]

The Ābhidharmika texts, both Pāli and Sanskrit, give a detailed analysis of the concept of āhāra in the light of the above points and refer it as the base of the world.[6] The *Kabalīkāra āhāra* consisists of *gandha, rasa* and *spraṣṭavya* dharmas and is taken only in the *Kāmāvacara*-plane of the worldly existence. The remaining three āhāras, viz., the sparśa, cetanā and vijñāna (sāsrava and anāsrava) are found in the three plānes of kāma, rūpa and arūpa.[7]

The Vaibhāṣikas observe that all the four āhāras are essential for the 'puṣṭi' or nourishment of the living beings and are responsible for the next life of the worldly (rāgī)

1. M. N., I. 335; Dh. p. 18.
2. VSm., I. 89-90 and elsewhere.
3. Vbh., p. 299; Dh. S., pp. 290-91.
4. See, Abhas., VIII. 14 sq.
5. Vide, supra, fn. 1, 4, 5.
6. Cp. Ada., pp. 40-41 sq.; AK with Bhāṣya, III. 38-41; Cp. D. N., III. 169; 211, A. N., IV. 139.
7. AKB, III. 38-41.

persons.[1] But the Sautrāntikas mainain that only the *manaḥ-saṁcetanā-āhāra* is responsible for the future-life of a pudala attached to worldliness.[2]

The Mahāyāna texts follow the Pāli texts in their essence and spirit. No detailed elucidation of the concept of āhāra is found in these texts as it is intimately connceted with the Buddhist doctrine of piṇḍapāta[3] and the Mahāyānic texts refer to the transcendental aspect *(nītārtha)* of the teachings of the Buddha.

Asaṅga elucidates[4] the concept of āhāra in the light of the Theravāda and Ābhidharmika concept of nutrition and gives a detaild analysis of this doctrine.

Under the sub-title, '*bhojane mātrajñatā*', he elucidates the nature and concept of āhāra as the basic factor of worldly business and the base of the bodily subsistence.[5] He metions the various aspects of this knowledge of '*āhāramātrā*' by the Yogin or Śravaka which resembles to that found in the Pāli texts and gives a detailed analysis of the fourfold āhāras namely, *kabaḍaṁkāra*, *sparśa*, *manaḥ-saṁcetanā* and *vijñāna*, enumerates various items of food and gives a detailed account of their *paripāka*.[6] He also gives a description of the āhāra-concept under these heads: (a) one should take meal for favour of sustenance, (b) one takes it while knowing it (*pratisaṁkhyāya*), (c) one takes it for chasteness, (d) for the extinction of past, older vedanās. (e) for the betterment of life (*yāpanāyai*).[7] The life (*yātrā*) is described as kṛcchra and akṛcchra. The yogin takes his meal as devoid of the two extremes of self-torture (*ātma-*

1. AKB, III. 39 sq., p. 153, Cp. p. 154, (AKB, III. 41).
2. Cp., ibid., p. 154 : tadetanna varṇayanti sautrāntikāḥ......
3. Vsm., I. 89 sq.
4. SBh., p, 73 sq; YBS, I. 46, Cp. p. 92. 5-*(bhojanavṛkṣa)*, p. 99 sq.
5. SBh., pp. 73-74; 84, 89-90 sq.; 93.
6. Ibid., p. 84 sq.; YBS, I. 99 sq.
7 SBh., pp. 85-97.

klamatha) and attachment towards worldly desires (*kāmasukhallikā*)[1].

He further enumerates various kinds of defects in food (*ādīnavā*).[2] The following ādīnavas have been enumerated and analysed: (a) *paribhogānvaya*, (b) *vipariṇāmānvaya*, (c) *paryeṣaṇānvaya*. This has been discussed while elucidating the āhara under the sub-title 'pratisaṁkhyāya āhāram āharati (pp. 74-75) with the remark that considering these ādīnavas in the a mātrāvad-āhāra, a yogin avoids to take defective food and takes meal according to his taste, nature and in balanced quantity so that his trance-state is not disturbed and the body remains prasanna and erect.

Thus, Ārya Asaṅga incorporates in his account of '*bhojne mātrajñatā*', the account of nutrition as preserved in the extant Tripiṭakas as well as in the Ābhidharmika texts which are no more extant. As already pointed out, Asaṅga incorporates the Sautrāntika ideas also in his account of the Yogācāra doctrines and their basic source-doctrines of the Hīnayānic stage. In the same strain, Asaṅga remarks that in the traidhātuka, beings are nurtured by the fourfold āhāra. The Kabaḍīkāra āhāra is responsible for the kāmāvacara beings. For beings residing in the hell, the fine kabaḍīkāra āhāra is the base. The birds, the pretas, and the human beings subsist by the Kabaḷīkāra āhāra.[3]

(*f*) *Kalyāṇamitratā*

The Mahāyāna inculcates the idea of altruism in the Buddhist tradition.[4] The Bodhisattva, after attaining enligh-

1. Ibid., pp. 89-90, 93-94.
2. SBh., pp. 74-75 sq.
3. Cf. YBS, I. 46 : *Āhāradhārāḥ ṣaṣṭhaḥ*; Cf. also, p. 100.
4. On this point, vide, Dutta, Aspects, p. 80 sp., Shastri, Śānti Bhikṣu, Mahāyāna, Intro., pp. 14-16; MSA and MSAB, I. 10, XXI. 59-62; MVS, V. 1-31; *Dvādaśamukhaśāstra* of Nāgārjuna, I. (preliminary remarks); Kimura, R., Māhāyana and Hīnayāna, JDL, XII, Ch. I.; Hardayal, BDBSL, p. 63.

tenment does not enter the bodhi, but he helps people to attain bodhi, Buddhahood and enter in the plane of nirvāṇa *(nirvāṇa bhūmi)*.[1]

The presence of a good friend (kalyāṅamitra) in the career of a bodhisattva is regarded as indispensable for the attainment of bodhi-citta by him.[2] This idea is not an independent development in the Mahāyāna tradition, but its roots are found in the Pali Buddhism also where a Kalyāṇa-mitra has been regarded as the affectionate friend leading one to the path of the attainment of bodhi.[3]

He helps the yogin in attaining his ultimate goal. A virtuous friend is of immense help for the attainment of the path and perfection.[4]

The Mahāyānic texts also refer to Kalyāṇamitra as a virtuous friend helpful in the attainment of bodhi-citta. The Avadāna literature, which precedes the Mahāyān Sūtras, also contains references to this doctrine.[5] ASPP, SRS, GV, and the Kāraṇḍavyūha also refers to Kalyāṇamitra in the pursuit of a bodhisattva.[6] In the GV, Kalyāṇamitra--parigraha has been stated as an essential factor for the success of a bodhisattva's career. A kalyāṇamitra protects one from durgati and impels him to proceed towards his goal of attaining enlightenment. Unlike a pāpamitra, he always helps the yogin or the bodhisattva in his career and helps him cherish the qualities of fearlessness, courage and

1. Cp. ŚS, pp. 186-87; *Sukhāvatīvyūha,* 52-55; para 7 (See 1-46) MSS, I. 225-230; cp. Bodhi., pp. 9-10.
2. Bodhi., pp. 7, 10, 109.
3. A. N., III. 177-78, 409, IV. 208: VSm., III. 61-65; Dh. S., p. 287, Cp. S. N. I. 86.
4. See, Hardayal, BDBSL, p. 63.
5. Divyāvadāna, Avs., p. 95.
6. AṢPP, p. 197 sq.; 243-44; GV, p. 76, 99, 462-64, SRS, p. 159, Vs. 8; *Kāraṇḍavyūha*.
7. Vide ŚS, 24.3; cp. BCA, III. 5, IV. 4. 12 sq., V. 102 sq; SSPP, p. 1263.

exhort him to follow the precepts and ideals of the Mahāyāna.[1]

Ārya Maitreyanātha also referes to the doctrine of Kalyāṇamitratā in the MSA as a virtuous friend of the bodhisattva who helps him attain the bodhi.[2]

Asaṅga, while commenting on the above portion of the MSA[3] as well as in the SBh.[4] and the Bodhi.[5], gives a detailed analysis of the doctrine of Kalayāṇamitratā.

In the present text, he enumerates the eight characteristics of a Kalyāṇamitra and gives a detailed analysis of the same under various heads. A Kalyāṇamitra is endowed with these quanlities : (a) śīla, (b) versatality, (c) learning, (d) kindness, (e) forgiveness, (f) giving precepts to his friends, (g) reminding people of the kuśala karmans and (h) impelling them towards Kuśala. The same qualities have also been elucidated in the Bodhi, where the description of the SBh. has also been referred.[6]

(g) *Pratītyasamutpāda*

The doctrine of Pratītyasamutpāda represents the Buddhists' viewpoint regarding causality. While the early Pali references[7] contain the idea of dependent origination as the basic sense of this doctrine at the physical and moral plane, in its earliest form, the doctrine of Pratītyasamutpāda was taken to represent an analysis of the human personality—its origin, maturity and end, in the three time passages.[8] In this way, this doctrine was interpreted as the

1. Cp. Bodhi, p. 174, p. 10 and elsewhere.
2. MSA, XV. 2.
3. MSAB, XV. 2.
4. SBh., p. 127-35
5. Bodhi., p. 7, 10, 109, 86, 163, 174 etc.
6. SBh., p. loc. cit.
7. S. N., II. 1, 5-10, 12-13, 24, 49-51, 61-62, 70-72, 386 sq; D. N. II. 44-51 and elsewhere.
8. Vide, Abhas. VIII. 6, 8.

doctrine explaining the invariable cause-effect relation, which shows 'that a cause is always a combination of conditions, which in later terminology is called an assemblage of conditions (pratyayasāmagrī). In the interest of precision of expression and exactitude of thought, it deserves to be noted that the effect should also be regarded as the totality or a complex of several succeeding events. In the Buddhist analysis of the causal relation, this complex character of cause and effect has been stressed'.[1]

By this 'doctrine of causation in the moral field, Buddhism lays stress upon the continuity of the chain of events and avoids the twofold fallacy of personalism and vicarious of promiscuous distribution of responsibility. By laying emphasis upon the continum of cause and effect, it does not commit itself to a continuous abiding self. It is the stream of mental events that gives rise to the superstition of an abiding personality...'[2]. This doctrine further counteracts the doctrine of nothingness or cessation and eternalism.[3]

Though in the early Buddhist literature, Pratītyasamutpāda refers to the doctrine of the origin and cessation of the twelve links of avidyā, saṁskāras, etc.[4], it also referred to the relative character of the produced phenomenal objects whose dependence is regarded as unalterably fixed. The chain of factors through which this doctrine was elucidated in the early phase of Buddhism, only

1. N. Tatia, Paticcasamuppāda, NMRP, I. 188.
2. Ibid., p. 187.
3. This doctrine is taken to represent the middle path preached by the Buddha which avoids the two extremes of Eternalism and Annihilationsm. Cp. VSm. XVIII. 10.
4. See, Supra, fn. 1.

represents the make-up of the human individuality in its various phases.[1]

In the Ābhidharmika texts these twelve links were analysed and elucidated in the light of the previous thinking and later developments and connected with the past, present and the future time passages.[2] It was also conceived as kṣaṇika, momentary.[3]

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1. For an elucidation of the nature of these bhavāṅgas, vide VSm. XVIII. 43-63; *Abidhammatthavibhāvanīṭikā* ad Abhas. VIII. 4 sq.; p. 211, (Varanasi Ed.)
2. Ada, p. 70-73; for an exposition of the twelve aṅgas of Pratitya-samutpāda, see, Vasubandhu's AK. III. 18 sq. :

   नात्मास्ति स्कन्धमात्रन्तु क्लेशकर्माभिसंस्कृतम् ।
   अन्तराभवसन्तत्या कुक्षिमेति प्रदीपवत् ।। 18 ।।
   यथाक्षेपं क्रमाद्वृद्ध: सन्तान: क्लेशकर्मभि: ।
   परलोकं पुनर्यातीत्यनादिभवचक्रकम् ।। 19 ।।
   स प्रतीत्यसमुत्पादो द्वादशाङ्गस्त्रिकाण्डक: ।
   पूर्वापरान्तयोर्द्वे द्वे मध्येऽष्टौ परिपूरिण: ।। 20 ।।
   पूर्वक्लेशदशाऽविद्या संस्कारा: पूर्वकर्मण: ।
   सन्धिस्कन्धास्तु विज्ञानं नामरूपमत: परम् ।। 21 ।।
   प्राक्षडायतनोत्पादात् तत्पूर्वं त्रिकसंगमात्
   स्पर्श: प्राक् सुखदु:खादिकारणज्ञानशक्तित: ।। 22 ।।
   वित्ति: प्राङ्मैथुनात् तृष्णा भोगमैथुनरागिण: ।
   उपादानं तु भोगानां प्राप्तये परिधावत: ।। 23 ।।
   स भविष्यत् भवफलं कुरुते कर्म तद्भव: ।
   प्रतिसन्धि: पुनर्जातिर्जरामरणमा विद: ।। 24 ।।
   आवस्थिक: किलेष्टोऽयं प्राधान्यात्त्वङ्गकीर्तनम् ।
   पूर्वापरान्तमध्येषु संमोहविनिवृत्तये ।। 25 ।।
   क्लेशस्त्रीणि द्वयं कर्म सप्तवस्तु फलं तथा ।
   फलहेत्वभिसङ्क्षेपो द्वयोर्मध्यानुमानत: ।। 26 ।।
   क्लेशात् क्लेश: क्रिया चैव ततो वस्तु तत: पुन: ।
   वस्तु क्लेशाश्च जायन्ते भवाङ्गानामयं नय: ।। 27 ।।
   ....
   हेतुरत्र समुत्पाद: समुत्पन्नं फलं मतम् ।। 28 ।।

   Uide also, AKB, pp. 129-142.
3. **Cp. AKB, III. 24, p. 133.**

The Mahāyānic texts did not centre round this interpretation of the doctrine, but took it into a wider perspective and interpreted it as the universal law of relativity governing the entire range of produced dharmas and explained their nature as anitya, non-intrinsic and non-originated, as śūnya and anātma.[1]

Asaṅga, following the traditional interpretations, elucidated the doctrine of *Pratīyasamutpāda* (Ps.) as suffering, non-eternalism, and as representing the non-intrinsic and śūnya character of the phenomenal dharmas.[2] He defines this doctrine as anitya, momentary (kṣaṇika) and leading to the realisation of the non-eternal character of the phenomenal objects under the sub-title '*vipariṇāmānityatā*.[3] The contemplation of the 'anityatva' of the phenomenal existents, leads to the realisation of the real nature of dharmatā, and purification of citta. It also forms an aspect of the 'dharmanairātmya' doctrine.[4]

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1. Vide, SSS and Mādh. Sā. Sū. (MSS, I. 100 sq.), LV, XIII. 77-98, p. 124 sq; p. 223-24; I. 33,42, *anavataptahradāpasaṁkrāmaṇasūtra* (quoted in BCAP, IX. 2; vide, BCAP, p. 188. 198; SRS, p. 266, 300 MSS, I. 353 sq.; 363-4, 373-78; Cp. *Adhyardhaśatikā prajñāpāramitā; śunyāḥ sarvadharmā niḥsvabhāvatayogena*, MSS, I. 91; Cp. Nāgārjuna's *Yuktiṣaṣṭikā*,.........
Hetutaḥ saṁbhavo yasya sthitirna pratyayairvinā|
vigamaḥ pratyayābhāvat so'stītyavagataḥ kathaṁ||
(*BCAP*, p. 234)
Hetutaḥ saṁbhavo yeṣāṁ tadabhāvānna santi te|
Kathaṁ nāma na te spaṣṭaṁ pratibimbasamā matāḥ||
(*Catuḥstava*); *Cp. DBS, p. 32-33; LS.; Cp. Nagarjuna's Dvādaśamukha Śāstram, I (Vishwabharati Annals, X*).
2. See, ASm., pp. 36-41, 61 sq., also, Cp. 26-27; YBS, I. 198-232; SBh. p. 248-49, 381-384;
3. Cf. p. 474 sq.; 142-143.
4. Cf. p. 228, 248-49.

Asaṅga gives an exposition of this doctrine of Ps. 'janma-pravṛtti' and explains it as the internal and exter origination of objects and beings and as the *anitya, paratant. nirīha* and *saṁkleśa-vyavadāna.*[1]

He further explains the various aspects of the twelve links of Ps.[2] and summarises it in the light of the four pratyayas[3] and the aspects of this doctrine as anitya, duḥkha śūnya and nairātmya.[4] It also represents an elucidation of the dharmatā-doctrine of the Buddha.[5]

Anitya-Anātma

Duhkha, anitya and anātma—are the three main pivots on which the edifice of early Buddhism stands. The Buddha analysed the present state of the phenomenal existents and stated that all that we perceive and meet with in our experience is non-eternal, ephemeral and is in the state of flux. It is of the nature of suffering also. It has no intrinsic character of its own (*anattā*).[6]

Thus, he compared all phenomenal existents to the foams and bubbles, bannana-trees and mirage :

Phenapiṇḍūpamaṃ rūpaṃ vedanā bubbuḷūpamā /
Marīcikūpamā saññā saṅkhārā Kadalīnibhā //
Mayopamañca viññānaṃ desitādiccabandhunā //[7]

The five skandhas referred in the above couplet represent the state of all phenomenal existents which are regarded by the Venerable Master as '*anicca*'. This view-point

1. YBS, I. 203, cf. also, SBh. p. 210, 228.
2. YBS, I. 198 sq.
3. SBh., p. 248 sq.; Bodhi, p. 70; Asm., pp. 28-29, vide also MK with Akutobhayā and Prasannapadā, I. 4.
4. Asm., pp. 38-41, YBS, I.
5. Cp. Asm , pp. 80-81, Bodhi., pp. 24-27.
6. Cf. M. N., II. 195-97, 81; S. N. II. 295; 333, 338-341, 274-79, 295-96 etc.
7. M. N., I. 183-4, 236-37; D. N. II. 120-121, 53 sq.

f the Buddha led him to maintain the momentary character r the worldly dharmas which culminated in the doctrine of istantaneous being in the state of flux. This again led to the Buddhistic conception of *dharma-nairātmya* or the doctrine of the non-intrinsic character of the dharmas.

Various interpretations[1] of the five skandhas of rūpa vijñāna, vedana, saṁjñā and saṁskāra have been suggested in the Abhidharmika texts and Asaṅga[2] and Vasubandha follow the same methodology in presenting them. These skandhas are said to constitute the human individuality. 'They are severally and collectively impermanent and non-substantial, as there is no ātman in them.'[4] The Buddha mentions the five shandhas as dukkha, anicca, and anattā, having no ātman or intrinsic reality of theirs. He further declares that a wise person should say with regard to these evanascent skandhas; "This is not mine. I am not this. This is not (my) ātman.[5] Thus, *the Buddha repudiated the conceived identity of the skandhas with ātman.*[6] This doctrine was interpreted in early Buddhism as 'pudgala-nairātmya' negating the permanent entity of any being or ātman.[7] Naturally,

1. Vide, p. 304, Ada, p. 52, sq. Adv. p. 5-6 sq. 37, and elsewhere; AK with Bhāṣya and Vyākhyā, I. 7 sq. I. 20 Narendra Deva, Acarya, AK. I. p. 11 sq.
2. Asm. p. 1 sq., YBS; I. 198 sq.
3. AKB. I. 7-20 f.
4. BDBSL, p. 72; cf. 'अस्ति कर्मास्ति विपाकः कारकस्तु नोपलभ्यते य इमांश्च स्कन्धान् प्रतिक्षिप्यान्यान् प्रतिसन्दधातीत्यन्यत्र धर्मसंकेतात्', quoted in Abd. p. 254; cf. AK. III. 18.
5. See, supra, fn. 2; S. N, II. 272; PTSd. s. v. anicca.
6. For references and elaboration see, our papers published in सारस्वती सुषमा, Vol. XXIII. p. 112-113 sq. JGJRI, XXIII. 29-35 sq.; P. O. XXVII. 114-132.
7. cf. सुञ्ञमिदं अत्तना अत्तनियेन वा D. N. cf. L. V., XIII. 106, 110, 117, XXI. 184; BC. AP. p. 422; cf. M. N., I. 369; S. N., III. 231 256, 181, 385; S. N., II. 398. etc,

it was also taken to suggest the recognition of the non-existence of a permanent 'soul', 'self' or 'being'. It has also been suggested that the Buddha and the Buddhists started a new tradition called 'the' 'anatama-tradition' as opposed to the 'ātma-tradition' of the Upaniṣads which attaches much importance and allegiance to the doctrine of a permanent, enduring soul (Ātman) (which migrates and transmigrates).[1] The Buddha and his followers negated the existence of this Ātman and started a new tradition in the realm of Indian thinking which may be termed as 'anātma-tradition' or non-substance view-point.[2]

But it is also worth-considering that though the teachings of the Buddha, which are the base of the early Buddhist speculation, diverted into another direction and did not attach any importance to any permanent entity, its nairātmyavāda was much centred round the repudiation of the 'identified self' or the notion of egoity.[3] The Buddha and his followers repudiated or negated the identification of 'self' with the 'ego-consciousness' and satkāyadṛṣti.[4] His sole aim was the negation of ātma and ātmīya in the form of nāma-rūpa and ātma-dtṛṣṭi or ahaṁ-dṛṣṭi.[5]

The Mahāyāna Sūtras give a detailed elucidation to this doctrine of nairātmyavāda and clearly state that nirātma or anātma means the negation of this ātma-dṛṣṭi, and not the total annihilation of the consciousness in our individuality.[6]

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1. Vide, Buddhist Logic, I. 4-7; V. Bhattacharya in C. H. I., III. 259; Basic Conception of Buddhism, p. 70, 95; Th. F. Stcherbatsky, The Soul Theory of Buddhists; T. R. V. Murti CPB, Ch. I-II.
2. CPB., p. 16-20 sq.
3. Vide, supra, fn. 6, Ananda K. Coomarswamy. Hinduism and Buddhism, Gautama the Buddha, Introduction.
4. cf. SS, p. 130 (extract from the Tathāgataguhyaka). K. N. (S.)
5. cf. KN. (Sn) I. 386 (dvayatānupassanasutta); M. K. XVIII. 1-5.
6. Vide, LV, XIII. 106, 110, 117.

Asaṅga along with Maitreyanātha also subscribes to this view-point. The ātman or pudgala is not regarded as 'existent', as it is not 'upalabdha' in our experience. In actuality, no ātman is 'upalabdha' except in combination with the five skandhas, in the form of satkāyadṛṣṭi. The pudgala-dṛṣṭi is produced due to the five skandhas and regarding them as permanent which are not so. This 'viparyāsa' has been regarded as the Satkāya-dṛṣṭi or avidyā and Asaṅga, following his preceptors clearly states that no permanent character of pudgala or ātman should be taken into account as it arises out of the ego-is-tic-ness.[1]

Thus, the Buddhist concept of 'nairātmya' with regard to pudgala or dharmin, is basically the negation of the identification of the five skandhas with the ātman.[2] This nairātmya-doctrine has also been elucidated in relation to the non-eternal and ephemeral character and the impermanent nature of the phenomenal dharmas.[3] They are produced out of their mutual dependence and hence they cannot be regerded as having any permanent or enduring character of their own. This also points towards the permanent character of ātman otherwise characterised as '*dharmatā*' or *tathatā*' which is devoid of any phenomenality or dogmatic view-point. Nāgārjuna terms it as 'tattva' or 'dharmatā',[4] while Maitreyanātha and Asanga mention it as '*mahātma-dṛṣṭi*.[5]

Thus, in Asaṅga's view-point, only the conceived identity of ātman is negated and in the realm of the phenomenal existents the non-intrinsic character of the dharmas relates to their impermanent and dependently originated character *(pratītya samutpannatva)*

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1. YBS. I. 162; MSA and Bhasya, VI. 2-9; cf. XI. 49 sq. XVIII. 92-103; MVs; 4.
2. Vide our paper 'Buddhist Ātmavāda and Asaṅga', JGJRI. XXIII. 29-49.
3. Cp. LV, XIII. 95-117.
4. MK, XVIII. 7, 9, 11.
5. संस्कारमात्रं जगदेत्य बुद्धया निरात्मकं दुःखविरुढिमात्रम् ।
   विहाय यानर्थमयात्मदृष्टि महात्मदृष्टि श्रयते महार्थाम् ॥ (MSA, ch. XIX).

16. SOME ASPECTS OF CULTURAL ACCOUNT IN ASANGA'S WORKS

In the present text of the available portions of the YBS, several references to some items are also found, a study of which from the cultural viewpoint may be useful. They not only refer to the conditions in Asaṅga's time but they equally give a expression to Asaṅga's view-point with regard to these matters. A few of these references may be noticed here.

Asaṅga refers to the sovereign power of the king who had a control over what was going on in the state. He could permit as well as forbid any action after proper review and consideration.[1] Four classes (varṇas) in the society were recognised in the social order.[2] Mendicants formed a separate class in the society with several religious classes of theirs.[3] A difference between the social code for the renounced (pravajita) and house-holders (gṛhasthas) has also been referred.[4]

It seems that in Asaṅga's time individual had had a private possession over agricultural fields, residential houses were regarded personal properties and private accumulation of money (*Kośa-saṁcaya* or *Kośa-saṁṛddhi*) was also allowed.[5]

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1. शालिपरिग्रहनैमित्तिकं च क्षेत्रपरिग्रहमपि कुर्वन्ति ।
   ततस्तन्नैमित्तिकं अदत्तादानमाकर्षणपराकर्षणं प्रज्ञायते ।
   ततस्तन्निमित्तं राजानं स्थापयन्ति निषेद्धारम् । YBS., p. 42.
2. *Ibib.*, p. 48.
3. Such as भिक्षुणी, भिक्षु, श्रामणेर, श्रामणेरी, उपासक, उपासिका, शैक्ष, अशैक्ष, कष्टतपाः, अकष्टतपाः, etc., Vide, pp. 48-49.
4. *Ibid.*, p. 48.
5. सप्त परिग्रहवस्तूनि । कतमानि । आत्मा मातापितरौ पुत्रदारं दासी-दासं कर्मकरपौरुषेयं मित्रामात्यज्ञातिसालोहितं क्षेत्रवस्तु गृहवस्तु आपणवस्तु पुण्यक्रियावस्तु कर्मान्तप्रयोगवस्तु कोशसन्निधिश्च सप्तमं वस्तु ।
   YBS, p. 47. 1-4.

The soceity at that time was in a state of prosperity[1] and different sections of society had reached an understanding of mutual co-operation and friendship. On occasional functions people used to meet and help each other.[2]

Asaṅga mentions six kinds of professions (jivikā) including agriculture, merchandise, rearing of animals, such as cows etc., serving the state, writing, and accountancy. Other kinds of śilpas are also noticed.[3]

References to various kinds of gems are found which only points towards the prosperity of the age and society in which Asaṅga lived. Gems like pearls, *sphaṭikas, maṇi, vaiḍūrya* and metals like gold, silver, copper and iron are frequently referred.[4] At one place, Asaṅga refers to two kinds of sphaṭika-*tejaḥ-sphaṭika* and *udaka-sphaṭika.*[5] Perhaps these refer to the two different kinds of the gem according to its varying colour, dark and light or bright and bluish.

Much importance had been given to the village and village-life. This is evident from various references to the village *(grāma* and *grama-sanniveśa)*.[6]

Six-fold defence of the state has also been mentioned which includes the four-fold traditional cores of army and the forces provided by the neighbour and the friendly states.[7]

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1. दश च परिष्कारा: कतमे । भोजनं पानं यानं वस्त्रमलङ्कारो हास्यगीतनृत्य-वादितं गन्धमाल्यविलेपनं भाण्डोपस्कर आलोक: स्त्रीपुरुषपरिचर्या च, YBS, p. 47. 5-6.
2. *Loc. cit.*, lines 10-12.
3. P. 49.
4. P. 39, 49, 90, 92 etc., p. 54.
5. YBS., p. 43.
6. *Ibid.*, p. 42.
7. *Ibid.*, p. 50 : षड्विधा रक्षा कतमा । तद्यथा हस्तिकायोऽश्वकायो रथकाय: पत्तिकाय: सन्निधिबलं मित्रंबलं च ।

A peculiar reference to the *yantravāhī vāyu* (i.e. the air blown by the machine) is also found.[1]

Many kinds of *śilpas* have been referred and their various purposes defined. It has also been mentioned that people did not use the sculpture as a means to their livelihood (jīvikā) rather it aimed at their amusement and recreation.[2] Art was also prevalent and the house-building and various sculptural techniques were recognised. At one place, the measurement of house, its manifold construction, ornamental art-gallery and the floor-painting have been mentioned.[3]

Similarly, various kinds of exercises *(vyāyāma)* of whirling stone *(śilā-khaṇḍa)* and mace (*gadā*)[4], the fivefold aṅgas of the *tūrya*[5], manifold odours (*gandhas*)[6] and different kinds of ornaments[7] have been referred. *Śāli* has been profusely referred.[8] It seems that Asaṅga belonged to or was living at the time of the composition of the YBS at a place where *śāli-dhānya* grew in abundance.[9] He

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1. तत्र स्थावरसन्ततिर्यस्तेषु तेषु समुदायेषु यन्त्रवाही, p. 55.
2. शिल्पं रतिक्रीडार्थं करोति न जीविकार्थं न कर्मसंज्ञया न प्रतिसंख्याय........, YBS., p. 63.
3. अष्टविधमष्टसु लोकचित्रेषु तानि पुनर्भूमिभागचित्रं पर्यन्तचित्रमारामवनसरस्तडागादिचित्रं गृहविमानचित्रं कर्मस्थानचित्रमालेख्यचित्रं च, pp. 65-66; आगाराणिमापयन्ति, p. 42.
4. P. 96; शिलाचक्रव्यायाम and गदाचक्रव्यायाम; vide, मल्लपुराण (XI. 3, X. 9) which also refers to गदाभ्यास and गदाश्रम.
5. दशविधः च चाङ्गतूर्यसंगृहीतः। स पुनर्नृत्यसहगतो वादित्रसहगतः स्त्रीसहगतः पुरुषसहगतश्च। शङ्खशब्दः पटहशब्दो मृदङ्गशब्द आडम्बरशब्दश्च। YBS., p. 66.
6. *Ibid.*, pp. 66-67.
7. p. 92. 10-11.
8. P. 42-43 and elsewhere.
9. This might be some area of Uttar Pradesh or Bihar.

further refers to the exalted position of the *Cakravartin* among human beings and mentions his sevenfold jewels.[1] This indicates that he flourished during the reign of some Cakravartin[2] (Emperor).

Apart from these, several other references are also traced which reflect certain aspects of life and living in the time of Asanga. Peculiar kinds of blanket[3] and conch-shells[4], kūrca[5] and male's *vāsasthāna* and some other interesting items also find mention in the YBS[6] and the importance of their study from the cultural view-point should be emphasized without any reservation.

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1. तत्र मनुष्येषु चक्रवर्तिसुखमयं श्रेष्ठं प्रणीतं । चक्रवर्ती पुनर्लोके उत्पद्यमानः सप्तरत्नसमन्वागतः उत्पद्यते । यस्येमान्येवंभूतानि सप्तरत्नानि भवन्ति । तद्यथा चक्ररत्नं हस्तिरत्नमश्वरत्नं मणिरत्नं स्त्रीरत्नं गृहपतिरत्नं परिणायकरत्नमेव सप्तमं । YBS., p. 91; vide also, p. 49.
2. This Cakaravartin may be none else but the Gupta Emperor Candragupta II Vikramāditya.
3. *YBS*. I. 19.
4. *Ibid*, I. 66.
5. *Ibid*, I. 68.
6. *Ibid*, I. 67 sq.

17. LANGUAGE AND STYLE

The language of the present text is Classical Sanskrit, conforming to the morphological rules and the syntactic structure as illustrated by the traditional works on Sanskrit grammar. Though some linguistic aberrations and particularly morphological irregularities are noticeable in the body of the text, yet these taken together, cannot make one think that the language of the SBh. is not materially different from what we know as the Classical Sanskrit.[1]

The main contention of some scholars has been that the language of the SBh. and other bhūmis of the B. S. is a form of the BHS in which the "non-Sanskritic forms are not common, the vocabulary is the clearest evidence that they belong to the BHS tradition."[2] But a close exmination of the text of the YBS (I-V. bhūmis), the Bodhi, the ṢBh. and portions of the Śrutamayī,t he Cintāmayī and the Prayekabuddha bhūmis as well as the three vyavasthānas incorporated in the SBh. reveals that the language used by Asaṅga is purely Classical Sanskrit conforming to Pāninian rules of grammar. But at places some deviations from reular grammatical forms are also noticed. These deviations are very likely due to the influence and Sanskritisation of the Buddhist Sankrit texts, extracts from which have actually been taken and incorporated in the body of the text of the various bhumis of the YBS. Many texts have been quoted in verbatim with minor

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1. Vide ASM, ch. III, p. 47 sq., by Prof. Alex Wayman, who propounds that a particular type of BHS language has been used in the ṢBh.
2. BHS Grammar, 1970, P. XXV; cp. also John Brought. The Language of the Buddhist Sanskrit Texts, Bulletin of the School of Oriental and African Studies, XVI. 2, p. 369.

adjustments and modifications, while the purport of several other texts has been incorporated in the text in the usual analytic and descriptive style of the work. Thus, the forms which seem to be corresponding to the middle-Indic grammatical formation and the BHS vocabulary may have crept into the text of the S. Bh. and YBS in the process of incorporating the subject-matter of Pali and BHS works.

It is also not improbable that the scribe of the MS. who was fully conversant with the language, the vocabulary, the phonology, the morphological constructions and the syntactical forms of the BHS works, could not avoid the insertion of allied forms in the present text and thus the non-Sanskrītic forms may be credited to the indiscriminate use, on his part, of Sanskrit and Hybrid or Pali (Sanskritized) forms of the words.

Keeping aside these irregularities, Asaṅga is purely a Sanskrit writer and as in other works, here also he deals with topics relating to the various Yogācārabhūmis and the S. Bh. in Classical Sanskrit in the light of the Pali passages, the Mahāyāna Sūtras and the canonical works of the different sects (specially the Mahīśāsaka sect. This, in addition to the scribe's mistakes, is responsible for the non-Sanskritic forms found in the Ms. It is also not implausible that the scribe who copied out the Ms from some other Ms. usually committed the same mistakes in addition to other ones, which were already present in the basic Ms available to him. This fact is evidenced from the numerous side-notes and foot-notes which are incorporated therein in the process of revision and correction of the Ms.

Had Asaṅga followed the pattern of the BHS language, all his works would have naturally been written in the same language. Moreover, it is anything but trustworthy in the case of a writer of Asaṅga's status and calibre that he might have chosen Sanskrit for some of his works and BHS for

the others. A few illustrations will suffice to prove his adherence to the Classical Sanskrit morphology and syntax. Thus, on P. 100, Asanga giving an account of how the mind of a yogin is purified, states :

एभ्यः कथं चंक्रमणचित्तं परिशोधयति। कतिभ्यश्च परिशोधयति। स्त्यानमिद्धात्स्त्यानमिद्धाहारकाच्चावरणात् परिशोधयति। आलोकनिमित्तमनेन साधु च, सुष्ठु च, सुगृहीतं भवति। सुमनसि कृतं, सुजुष्टं, सुप्रतिविद्धं। स आलोकसहगतेन, सुप्रभाससहगतेन चित्तेन छन्नै वा, अभ्यवकाशे वा चंक्रमे चंक्रममाणः अन्यतमान्यतमेन प्रसदनीयेनालम्बनेन चित्तं संदर्शयति। समुत्तेजयति। संप्रहर्षयति। यदुत बुद्धानुस्मृत्या वा, धर्मसंघशीलत्यागदेवतानुस्मृत्या वा। काये वा पुनरनेन स्त्यानमिद्धादीनवप्रतिसंयुक्ता धर्माः श्रुता भवन्त्युद्गृहीता धृताः।

In this passage, it is evident that though the author conforms to the morphology and syntactical construction of Classical Sanskrit, the *influence of the Buddhist Sanskrit style of elucidation and description of the topic under discussion is obvious.* Asaṅga, following the Buddhist canonical style of describing topics and elucidating them, does not avoid repetition of words, clauses and even the whole sentences. Naturally, he resorts to the analytic descriptive style of the Buddhist canons and gives various synonyms for the sake of clarity. For example, in elucidation of the nature of 'gotra', he enumerates bīja, dhātu and prakṛti as synonyms which more clearly illustrate the concept. The style in the present work is lucid, analytic and at the same time descriptive, rather than obstruse and synthetic. Economy of words does not seem to characterize the style of Asaṅga. He rather chooses to indulge in detailed description through which he almost presents something like a graphic picture of the topic or the concept under discussion.

Curiously enough, this style of our author is not noticed in other works where he either comments on the original utterances or gives an entirely new shape to the ideas or subjects. For example, in the treatment of the subject found in the Asm. and the MSAB, the style of the

author is not similar to that found in the YBS and the SBh. It would not be improper to call the style of the author as synthetic in these works. Cogency, clarity and synthetic approach being the main characteristics of the descriptions in these texts, the view-point of our author seems to have been the elucidation of the topic in limited words.

Asaṅga usually adopts Anuṣṭubh and Āryā metres in the various uddānas in the YBS, the Bodhi., the ṢBh. as well as in the commentary on the VCPP. It is also significant to note that in some of the verses, which seem to be the redacted form of the Pali gāthās or BHS verses, certain irregularities in metres are also found. Leaving aside these exceptions, the metres are othewise not defective.

18. QUOTATIONS AND REFERENCES

The YBS contains abundant material on Buddhist Yoga[1] and other aspects of the caryā of the Buddhist order. The author's mode of the presentation of the theme and the doctrines is rather descriptive than analytic or synthetic. Naturally, numerous quotations from and references to various Buddhist works are noticed in the body of the YBS and the SBh.[2] While in the YBS passages from several Sūtras have been quoted in verbatim, as also contents of some Sūtras have been incorporated without actually mentioning their name, the SBh. also shows knowledge of many Buddhist āgamas, sūtras and vinaya texts.

It has rightly been contended that while writing the SBh. our author made use of the Ekottarāgama, the Madhyamāgama, the Saṁyuktāgama and the Dīrghāgama, the canon of the Mahiśāsaka and other sects of the Buddhist order, the Mahāyāna sūtras and the MSA.[3]

Verses and passages have actually been quoted in the body of the present text, in various related contexts and their significance has been explained, but without mentioning their actual source.[4] We can only surmise that these passages or verses have been taken from the above canonical works.

A long dialogue in the name of Revata and the Buddha has also been quoted[5], but this extract is not traced

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1. See, *Sanskrit Bhūmikā*, श्रावकभूमेर्योगसम्भारः.
2. Vide, Index.
3. See, the Section on Sources.
4. Except those occurring in the SBh., many passages have been quoted and explained in the *Cintāmayī bhūmi* of the YBs. which also forms part of the SBh.
5. S, Bh., p. 197 sq.

in any of the extant Buddhist canons. Similarly, various phrases, clauses and sentences have been quoted or referred in the description of Sīla and its eulogy.[1] The sources of these passages are also not known to us.

In the body of the text, the *Pratītyasamutpādavibhaṅganirdeśa-sūtra*[2] and the *Saptasūryopama Sūtra*[3] have been referred by name and passages from them have actually been quoted.

In the SBh. no other work of Ārya Asaṅga has been quoted or referred. But in the *Pañcavijñānasaṁprayuktā bhūmi* of the YBS, the SBh. has been referred as a part of that work. *Śrāvakasaṁbhārprayogaṁ ca śrāvakabhūmau vistareṇa vakṣyāmi*'.[4]

Likewise, the present text finds mention in the Bodhi. at three places :

1. In the context of the Bodhisattvas knowing and practising the thirtyseven bodhipakṣya dharmas : *iha bodhisattvaḥ....upāyaparigṛhītena jñānena saptatriṁśad bodhipakṣyān dharmān yathābhūtaṁ prajānāti. na caitān sākṣātkāroti. Dvividhenāpi yānanayena tān yathābhūtaṁ prajānāti śrāvakayānanayena ca mahāyānanayena ca. Tatra śrāvakayānanayena yathābhutaṁ prajānāti. Tadyathā śrāvakabhūmau sarvaṁ yathānirdiṣṭaṁ veditavyaṁ.*[5]

2. In the *Pratiṣṭhā paṭala* of the Bodhi., while describing the various functions of the daśabalas of Tathāgata, it has been stated : *Nānādhātujñānabalena tathāgato hīnadhātukatānśca vibhajya yathābhūtaṁ prajānāti. Yathendriyān yathāśayān yathānuśayānśca sattvānsteṣu teṣvāv-*

1. *Ibid.*, p. 37-763.
2. *Ibid.*, p. 382.
3. P. 473.
4. YBS., I. 175.
5. Bodhi, pp. 176-77.

atāramukheṣvavavādaṁ prayacchanti tathā śrāvakabhūmau sarveṇa sarvaṁ nirantamākhyātamuttānaṁ vivṛtaṁ prajñaptaṁ prakāśitaṁ.[11]

3. In the summary-treatment of the discussion of *Kalyāṇamitratā* also, the elaboration of the topic in the SBh. has been referred. *Tatra pañcabhirākāraira yaṁ kalyāṇamitrabhūto bodhisattvaḥ pareśāṁ vineyānāṁ kalyāṇamitrakāryaṁ karoti. Codako bhavati. Smārako bhavati. Avavādako bhavati. Anuśāsako bhavati. Dharmadeśako bhavati. Eṣāñca padānāṁ vistareṇa vibhāgo veditavyaḥ. Tadyathā śrāvakabhūmāvavavādānuśāsanañca bhūyastata uttari veditavyaṁ tadyathā balagotrapaṭale.*[12]

1. *Ibid.*, p. 272.
2. *Ibid.*, p. 164.

19. THE PRESENT EDITION : RESTORATIONS AND EMENDATIONS

As pointed out, the present edition of the text is based on the enlarged photographs of its single Ms. discovered in Tibet. In these pages an attempt has been made to present a tolerably correct text of the SBh. for the first time in the light of the texts referred to in the body of the Ms. or the doctrines elucidated which resemble to those detailed in the Pāli canons or other Buddhist works.

The Ms. is complete in itself and contains a few intruded folios also which contain the text of some other bhūmis of the YBS comprising the portions of the (a) *Śrutamayī bhūmi* (b) the *Cintāmayi bhūmi* (c) the *bhāvanāmayī bhūmi*, and (d) the *pratyekabuddha bhūmi* also. Of these some portions of the text of the *Cintāmayī bhūmi* have been presented in the appendix no. IV.

The text of the manuscript which is in a form of the Nāgari group of North Indian scripts has been deciphered by us and edited with the help of the YBS, the Bodhi. and the portions of the SBh edited by Prof. Alex Wayman. At places we had to differ from the deciphered text as presented by Prof. Wayman and such deviations and differences have been pointed out in the footnotes. At several places the decipherement of the learned author was found to be incorrect and not fitting in the context and at such places improvements have been suggested.

The usual punctuation marks have been provided. The comas have been given usually, and the full-stops have been given in square brackets. While the grammatically incorrect forms of words have been corrected in round brackets, longer sentences and passages have been emended in the footnotes.

Numerous syllables, many words and several clauses, sentences and even passages could not be properly deciphered due to the erazed, broken or overlapped condition of the MS-leaf or at places where the MS-photo was illegible, indistinct or blurred with ink. All such portions have been reconstructed or construed on the basis of the preceding description and the text has been improvised in the light of the same. These improvements and reconstructions have been noted within square brackets. The massing text of the Gotra, Avātara and the Naiṣkramyabhūmis along with the discussion on the Kalyānamitratā has been reconstructed on the basis of the Tibetan version of the text edited by Prof. D. T. Suzuki in the Tibetan Tripitaka Vol. 110 (Tokyo, Kyoto, 1957). This reconstructed text has been appended to the body of the edited text (Appendix I). The avagraha(s) sign is seldom met with in the MS. and at relevant places, this sign has also been inserted in square brackets.

20. A SHORT SURVEY OF THE CONTENTS

The ṢBh. is a part of the YBS of Ārya Asaṅga. In this bhūmi the author deals with the caryā of a *Śrāvaka-yogācāra*, i. e., a yogin in the stage of a Śrāvaka, who intends to proceed towards the higher stage of a pratyeka-buddha and Bodhisattva leading to the attainment of Nirvāṇa and in this context he delineates the various aspects of a yogin's career in the Sopādhikā and the Nirupādhikā bhumis also.

The present bhūmi is divided into three sub-sections, also called bhūmis or sub-stages, namely, the *gotra-bhumi*, the *avatāra-bhūmi* and the *naiṣkamya-bhūmi*. Broadly speaking, the ṢBh. deals with the *Abhidharm* (*of the Śrāvaka-caryā*) in the career of a Yogācāra. This caryā has been graphically described in detail in gradual stages of the career of a Śrāvak-pudgala in the four sub-chapters called Yoga-sthānas (Ys).

The *gotrabhūmi* deals with the nature of pudgala, while the *avatarabhumi* elucidates the way how a yogin enters the path of nirvāṇa (*nirvaṇabhūmi*) and the *naiṣkramyabhūmi* presents a detailed analysis of how a pudgala crosses over the empirical state of behaviour and proceeds to enter the Nirvāṇa through the purification of mind, its states and various kinds of mental orientation. Incidentally, the *yoga-bhāvanā*, the *bodhipākṣika dharma-bhāvanā*, the *Śūnya-anatma-duḥkha-bhāvanā*, the *āryasatya-bhāvanā* and the *vajropama-samādhi* are also mentioned.

While the first Ys. contained a detailed account of the nature of *gotra*, *avatāra* and *naiṣkramya* along with a comprehensive analysis of *Śīla*, *āhāra*, *kalyāṇamitratā* and the dhutaguṇas, the second Ys. contains detailed note regarding the enumeration and classification of various

Pudgalas (24 in number), and the principles underlying this classification. It also contains in addition to the topics enumerated above, a discussion on the various kinds of *yatis*, *brahmacārins*, the *brāhmaṇas*, the *bhikṣus*, etc., the four *alaṁbanas*, and the *ānāpānasmṛtibhāvanā*.

The third Ys. contains a vivid account of the various aspects of *ādikarmikacaryā* and the *manaskāra bhāvanā*, the *śamatha* and *vipaśyanā* and various other *kuśala dharmas* whose contemplation is essential for and conducive to the *yoga-(samādhi)-bhāvanā*.

The fourth Ys. deals with the several aspects of mind-purification (*citt-viśuddhi*), the *dhyānas*, the *samādhis* and the *ārya-satya-bhāvanā* along with the *śūnya-anātma-bhāvanā* and the *vajropama samādhi*.

Thus, the S.Bh. contains a comprehensive account of the different aspects of the *yoga-caryā* beginning with *śīla* and ending with *yoga samādhi bhāvanā*.

Besides having aboundant materials on the caryā of of a Pudgala, it equally contains the Buddhist account of nutrition and its various minor details worked out in several aspects, the concepts of decease etc., and the various conducive factors leading to the purification of mind (*citta-śodhana*) and *samādhi saṁniśraya*. The abundant yoga-materials have been discussed in the Sanskrit introduction comprising portion on 'yoga-saṁbhāra.'

Thus, the present text, illustrating as it does, the caryā of a yogācāra in its ābhidharmika stage, delineates the various aspects of the caryā of a pudgala in the career of a yogācāra in entirety and represents one of the links in the history of Indian Buddhistic discipline that have survived today and its importance from this point of view deserves to be emphasised.

21. AN ANALYTIC SUMMARY OF THE SBH.

The SBh. forms the XIII section (bhūmi) of the YBS. It comprises four books called *Yogasthānas* and three sub-sections called bhūmis, viz. the *gotra-bhūmi* the *avatārabhūmi* and the *naiṣkramyabhūmi.*[1]

I. The First Yogasthāna

At the beginning of the text, the SBh. has been stated to comprise gotra, pudgalas, mundane and supra-mundane paths leading to the Final Deliverance (*nirvāna*) from the cycle of birth and death (*saṁsara*).[2]

Hereafter the first yogasthāna containing the gotra-bhūmi, the avatārabhūmi and some portions of the Naiskra-myabhūmi begins with a statement that the gotra, the avatāra and the naiṣkrmya bhūmis taken together are called the SBh.

(*a*) *The Gotrabhūmi*

Gotrabhūmi has been defined as comprising the gotra, the *gotra-vyavasthāna*, the presons stationed in gotra (*gotrasth-pudgalas*) and their signs (*lingān*).

The Gottabhūmi

Thus, in the gotra-bhūmi, discussions on the following points are found :

(a) *Prefactory remarks* : Statement that the SBh. contains the above three bhūmis (as above).

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1. *Gotram pudgalāstathā laukiko lokottaraśca prayogaḥ|*
śrāvakabhūmiḥ proktā sarvvaṁ ca samāsataḥ||
2. *Gotramevāvatāraśca tathā naiṣkramyameva ca|*
Bhūmayastisra etā hi bhūmiḥ śrāvakasaṁjñitā||
Saṅkṣepena imā eva śrāvakabhūmiḥ kathyate||
Vide JGJRI, XXIV, p. 132.

(b) *A brief description of the gotra-bhūmi :* The gotrabhūmi has been defined as comprising the gotra, the gotra-vyavasthāna, the signs of the gotra-stha pudgalas in addition to the enumeration of different pudgalas stationed in the gotra.

(c) *Gotra* : A gotra has been defined as the seed of a pudgala stationed in it. Existence and survival of a gotra—stha pudgala solely depends upon it. If gotra exists, a gotra-stha pudgala operates, otherwise not. Gotra is traditionally inherited from antiquity, is specific, acquired through sense organs in the form of dharmas and is essential for the attainment of Nirvāṇa.[1]

(d) *Gotra-vyavasthāna* : A gotra has been described, if it does not generate fruits, as sūkṣma and if fruits are produced from it, taking the seed and the fruit together, it is termed as sthūla. It is acquired through one series *(santāna)* i. e., the six sense-bases (ṣaḍāyatana), as deprived from these six bases, it has no separate existence of its own.

(i) The pudgalas stationed in gotra have been described as having the nature of parinirvāṇa *(parinirvāṇadhar-maka)* and the pudgalas not stationed therein have been described as deprived of this specific nature. There are cases when the *parinirvāṇa-dharmaka-pudgalas* do not attain parinirvāṇa. Four causes have been enumerated that lead to the non-acquisition of

1. *Tatra gotram katamat. Gotrasthasya pudgalasya yo bījadharmaḥ. Yasmin sati bhavati, asati na bhavati. Pudgalanam nirvvāṇam prāptumsprastum śaknoti, prabhavati ca. Tasya gotrasya kati paryayanāmāni. Bījam dhātuḥ prakṛtiriti paryāyanāmāni bhavanti. Tutrasya gotrasya svabhāvaḥ. tat kāyādviśiṣṭam ṣaḍāyatanena upāttam dharmatayā prāptam. Anādikālāt pramparyā samudāgatam. Yasaitāni gotram bījam dhātuḥ prakṛtiritimāni paryāyanāmāni bhavanti tad gotramityucyate.; Cp. also, Bobhi., Pp. 1-2 sq.*

Nirvāṇa by pudgalas having the nature of parinirvāṇa. These are—

(i) *akṣaṇopapannatvaṁ* i. e., being born in unfavourable circumstances, i. e., in the four families of persons not born in the madhya-janapadas, the wild people residing in the forests (kāntāramanuṣyeṣu), thieves (caureṣu) and the mlecchas;

(ii) *pramattadoṣatvaṁ,* i. e., being possessed with the evil of inattention. A person being born in a family other than the four enumerated above, is endowed with worldly pleasures, but is tempted, hankers after them and does not consider the evil underlying these pleasures;

(iii) *mithyopapannatvaṁ,* i. e., being born in elusive circumstances. A person is produced in the madhya-janapada etc., but is endowed with the *tīrthika-darśana* (Un-Buddhistic notions) that there is no gift (dāna), no life hereafter. This too is found only when the Buddha is not born and the virtuous friends showing the right virtuous path are not available;

(iv) *āvṛtadoṣatvaṁ*-i. e., the evil being unmanifested. Despite the Buddhas being produced and virtuous friends available, the foolish does not understand the exact import of the dharmas and practises restricted actions, such as ānantarya-karma;

(ii) The *parinirvāṇa-dharmaka* pudgalas attain the deliverance and the *a-parinirvāṇadharmaka* pudgalas do not attain it. But there are instances when parinirvāṇa-dharmaka pudgalas too do not attain parinirvāṇa. When deprived (vikala) of these four factors, they do not attain parinirvāṇa.

These are—

(i) *buddhanām utpādaḥ*, i. e., origination of the Buddhas,

(ii) *saddharmaśravaṇaṁ*, i. e., listening to the right moral instructions,

(iii) *ānulomika upadeśaḥ*, i. e., the instructions favourable for the acquisition of Nirvāṇa and

(iv) *anuśāsanaprāptiḥ*, i. e., proper acquisition of instructions. And when this deprivity ends, the parinirvāṇa-dharmaka pudgalas attain Nirvāṇa.

(iii) Two factors, namely the main (*pradhāna*) and the subsidiary (*hīna*), leading to the acquisition of Nirvāṇa have also been enumerated.

(a) *The Pradhāna pratyaya* or the main factor contains :—

(i) *Saddharmādhipateyaḥ parato ghoṣaḥ*, i. e., sound from outside in accordance with the right moral instructions; and

(ii) *Yoniśo manaskāraḥ* or right mental orientation.

(b) *The hīna pratyaya* or the subsidiary factor comprises many aspects such as :—

(i) The *ātma-saṁpat* or self-acquired excellence;

(ii) *parasaṁpat* or the excellence of others,

(i) *Ātmasaṁpat* (the self- acquired excellence) comprises :—

(i) *manuṣyatvaṁ* : a person is produced in a family, and is endowed with the faculties of a human being (puruṣaśca puruṣendriyeṇa samanvāgato bhavati) ;

(ii) *āryāyatane prātyājatiḥ* i. e., being produced in the Aryan abode. A person is produced in the madhyajanapada etc. where noble persons take resort ;

(iii) *indriyairavikalatā*, i. e., being not deprived of sense-organs. A person is endowed with such senses so as to achieve and retain the kuśala-pakṣa ;

(iv) *āyatanagatah prasādaḥ*, i. e. a person is endowed with śraddhā in the instructions of the Venerable Master. Here the abode (*āyatana*) is the dharma-vinaya preached by the Buddha and by prasāda is meant one's śraddhā therein ;

(v) *aparivṛttakarmāntatā*, i. e. going not astray from kuśala karmans, one does not take resort to the five ānantaryakarmans (vide AKB., IV. 31) i. e., slaying the mother, the father, the arhat, saṁgha-bheda and producing defective mind in the teaching of the Buddha.

(ii) *Parasampat* (excellence of others) :

It contains discussions on the following points :

(i) *buddhanām utpādaḥ*, i. e., origination of the Buddhas, the Buddhas are born for the good of the worldly beings in all the three time—passages (adhvans) and preach the saddharma which leads people to Nirvāṇa ;

(ii) *desitānāṁ dharmāṇām avasthānaṁ*, i. e. stability of the dharmas preached by the Buddha;

(iii) *avasthitānāṁ dharmāṇām anupravarttanam*—practice of the dharmas preached by Buddha by a person having received the instructions;

(iv) *parataḥ pratyanukampā* : compassion from others; the donors and gift-giving people being compassionate arrange for the various things essential for the human life (Jīvitopadhāraṇā);

(iii) *Kuśalo dharmacchandaḥ*, i. e. the pious desire to listen to the instructions of the Buddha, having śraddba therein and being renunciated thereby, a persons acquires training in the instructions of the Buddha;

(iv) *Pravrajyā* (renunciation : one renounces from the worldly objects by practising in accordance with the teachings of the Buddha.

(v) *Śīlasaṁvaraḥ* or restraint in normal conduct;

(vi) *indriya-saṁvara* or sense-restraint;

(vii) *bhojane mātrajñatā* or knowledge of the quantity of food;

(viii) *pūrvarātrāpararātraṁ jāgarikānuyogaḥ*, i. e., being awake in the pūrvarātra and the apararātra;

(ix) *saṁprajānadvihāritā* i. e., walking while knowing it well;

(x) *prāvivekyaṁ* or loneliness;

(xi) *nivaraṇaviśuddhiḥ* or purification (extinction) of the (five) hindrances; and lastly,

(xii) *samādhisamniśrayaḥ* or taking resort to concentration and meditation.

After having acquired the faculty of meditation on the four dhyānas and contemplative innight thereof, a person acquires mental orientation (manaskāra) in yoga through its different factors (nimitta) and thereby attains the right view, through which he acquires the realization of the four Aryan Truths which again leads him to the attainment of the perfection of deliverance (vimuktiparipūri) and thereby to the nirvāna which is without impressions (nirupādhiśeṣa nirvāṇa) and this acquisition of nirupādhiśeṣa parinirvāṇa

has been termed as attainment of gotra (gotrasamudāgamaḥ).[1]

Here the author states that the Perfection of Deliverance through right vision and the Nirupādhiśeṣa nirvāṇa taken together are termed as the attainment of gotra (gotrasamudāgama).

This is followed by a classification of the above factors of nirvaṇa.

(e) After this, marks of the pudgalas stationed in the gotra (gotra-stha) have discussed. The author specifically mentions that the marks of the gotra-stha pudgalas are diametrically opposed to those of the pudgalas not having the nature of parinirvāṇa.[2]

This is followed by a short description of the marks of the aparinirvāṇa-dharmaka pudgalas. The a-parınirvāṇa-dharmaka pudgala has been described to have the marks of—

(i) intense avidity (tṛṣṇā) in the worldly pleasures;

(ii) carelessness to attain Nirvāṇa;

(iii) being possessed with suffering and shame;

(iv) not heeding towards the instructions of Buddha regarding the Four Aryan Truths in the three time-passages;

(v) being not renounced;

(vi) the kuśala karmans performed, pertaining mainly to the worldly bhogas etc. and not aiming to attain Nirvāṇa.

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1. *Tatra yā samyagdarsanamupādāya vimuktiparipūriḥ. nirupadhiśeṣaparinirvāṇam cāyam gotrasamudāgamo veditavyah. SBh. p. 15-16.*

2. *Gotrasthasya pudgalasya katamāni liṅgāni yānyaparinirvāṇadharmakasya liṅgāni tadviparyayeṇa gotrasthasya pudgalasya liṅgāni veditavyāni., SBh., p. 16.*

(f) This is followed by a brief description of the following pudgalas stationed in gotra—

(i) a pudgala stationed in the gotra only (*gotra eva sthitaḥ*);

(ii) descended and not departed (*avatirṇo, na niṣkrāntaḥ*);

(iii) descended as well as departed (*avatirṇo niṣkrāntaḥ*);

(iv) a pudgala being equipped with mild senses (*mṛdvindriyaḥ*);

(v) a pudgala having an indifferent sense (*madhyendriyaḥ*);

(vi) a pudgala equipped with a sharp sense (*tīkṣṇendriyaḥ*);

(vii) a pudgala having the conduct of attachment (*rāgacarītaḥ*);

(viii) a pudgala having the conduct of envy (*dveṣacaritaḥ*);

(ix) a pudgala having the conduct of sloth (*mohacaritaḥ*);

(x) a pudgala born in unfavourable circumstances (*akṣaṇopapannaḥ*);

(xi) a pudgala having undertaken elusive way (*mithyāparatipannaḥ*);

(vii) a pudgala having not undertaken elusive way (*a-mithyāpratipannaḥ*);

(xiii) a pudgala encompassed (in the circumstances not leading to Nirvāṇa) (*āvṛtaḥ*);

(xiv) a pudgala not encompassed (in the circumstances not leading to nirvāṇa) (*an-āvṛtah*);

(xv) a pudgala stationed far (from nirvāṇa) (*dūre pudgalaḥ*);

(xvi) a pudgala stationed near (nirvāṇa) (*āsanne pudgalaḥ*);

(xvii) a pudgala mature (for attaining parinirvāṇa) (*paripakvaḥ pudgalaḥ*);

(xviii) a pudgala immature (for the attainment of parinirvāṇa) (*a-paripakvaḥ pudgalaḥ*);

(xix) a pudgala with a purified conduct (*viśuddhaḥ pudgalaḥ*); and

(xx) a pudgala with an unpurified conduct (*a-viśuddhaḥ pudgalaḥ*).

(*b*) *The Avatārabhūmi*

4. In the Avatārabhūmi the following topics have been detailed, elucidated and discussed :

(i) *Prefatory remarks* : Statement that the avatārabhūmi comprises the discussions regarding the nature (svabhāva) and arrangement (vyavasthāna) of avatāra and the pudgalas stationed (avatīrṇāḥ) in this bhūmi along with their distinguishing marks (liṅgāni).[1]

(ii) *Avatārasvabhāva* : the nature of avatāra, i. e. the preceding activities (gamanaṁ) till the acquisition of the last kāya leading to the birth in special families and circumtances.[2]

(iii) *Avatāra-Vyavasthāna* : this comprises discussions on :
(a) gotra i. e. svabhāva or nature of a pudgala,

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1. अवतारभूमिः कतमा आह। योऽवतारस्वभावः, अवतारस्य यद्व्यवस्थानम्, अवतीर्णानां पुद्गलानां यानि लिङ्गानि, ये चावतीर्णाः पुद्गलास्तत्सर्व्वमेकत्यमभिसंक्षिप्यावतारभूमिरित्युच्यते।

—Avatārābhūmi, restored text, para. 1

2. Restored Text, para 2-4 See App, I.

(b) avatāra, i. e. the preliminary stage leading to the birth in special circumstance ann in privilged families, etc. (see under ii).

(c) paripāka, i. e. culmination of the preceding acts of caryā.

Sixfold combinations of gotra, paripāka (or vipāka) and avatāra have been explained under this head.

(iv) (a) Six pudgalas stationed in this bhūmi :

(1) capable of caryā leading to the acquisition of the preliminary stage of naiṣkramya (i. e. vairāgya) and thereby of nirvāṇa (bhavyaḥ),

(2) endowed with the mild roots of merit (*mṛdu-kuśala-mūla-samanvāgataḥ*),

(3) endowed with the indifferent roots of merit (*madhyakuśalamūlasamnvāgataḥ*),

(4) endowed with the sharp roots of merit (*adhimātrakuśalamūlasamanvāgataḥ*),

(5) applying his faculties to the attainment of perfection and certitude (*niṣṭhāprāyogikaḥ*), and

(6) having attained perfection and certitude in the stage of caryā (*niṣṭhāgataḥ*).

(b) Discussion on the point whether all the avatīrṇa pudgalas are stationed in this bhūmi for an equal span of time or not.

(v) (a) Eight marks of the avatīrṇa pudgalas.

(b) Further elucidation and detailed analysis of the various distinguishing marks of the different pudgalas stationed in this bhūmi.

(vi) A further enumeration of the avatīrṇa pudgals :

(1) avatīrṇaḥ pudgalaḥ.

(2) avatīrno na paripacyamānaḥ.

(3) na paripakvo na niṣkrāntaḥ.

(4) paripakvo na niṣkrāntaḥ.

(5) niṣkrānto na paripakvaḥ.

(vii) The statement that the various pudgalas enumerated in the gotabhūmi should also be considered as avatīṇāḥ.

(viii) Concluding Remarks : that the avatāra-svabhāva, avatāra-vyavasthāna, the pudgalas and their distinguishing traits taken tagether comprise the Avatārabhūmi.[1]

(ix) the Uddāna Kārikā.[2]

(c) *The Naiṣkramyabhūmi*

At the beginning of this bhūmi it has been stated that the mundane and the transmundane vairāgyas and their ingredients (saṁbhāra) taken together are termed as Naiṣkramyabhūmi.

Contemplation of the four dhyānas comprises the laukika mārga and that of the four Aryan Truths along with the Saikṣajñāna comprises the lokottaramārga through which vairāgya is attained.

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1. तत्र यश्चायमवतारस्य स्वभावः, यच्च व्यवस्थानं, यानि चेमान्यत्रतीर्णानां लिङ्गानि, ये चेमे पुद्गलाः तत्सर्वमभिसंक्षिप्यावतारभूमिरित्युच्यते ।, SBh. P. 32.

2. उद्दानम् ।

स्वभावंस्तद् व्यवस्थाननं लिङ्गं पुद्गल एव च ।
अवतारभूमिर्विज्ञेया सर्वमेतत् समासतः ॥

ibid. p. 32.

The ingredients (*sambhāra*) of the above two paths comprise the same *ātma-sampat, para-sampat, kuśaladharma-cchanda, śīla-samvara, bhojane mātrajñatā, pūrvarātrā-pararātram jāgarikānuyuktatā samprajānadvihāritā* as enumerated in the gotrabhūmi under the head 'subsidiary factors of gotra' (*nihīna gotrasamudāgama-pratyaya*) adding there to the *kalyāṇamitratā, saddharmaśravaṇacintanā, anantarāya, tyāga* and śramaṇālaṅkāra.

Sīla samvara :

After this follows a detailed description and analysis of the śīlasamvara or restraint in moral conduct As usual, in the beginning, the author refers to the Sanskrit version of an oft-referred Pāli passage[1] and then elucidates and explains all the four components of this description in the way detailed hereunder.

ācāra-sampat :

A person conducts himself according to the Vinaya rules prescribed by the Venerable Master including the saptanaiyāṇika śīla and becomes equipped with the three kinds of ācāra, viz. the īryāpathādhiṣṭhāna ācāra, the itikaraṇīya ācāra and the kuśala pakṣa prayogā.

īryāpathādhis-thana ācāra :

A pudgala wanders in the right places according to the Vinayarules that are followed in the Buddhist Order. This includes sitting and sleeping also.

itikaraṇīya ācāra :

This includes the virtuous conduct of a pudgala regarding cīvara, udakadantakāṣṭha, entering a village begging alms etc. and serving the upādhyāya.

Kuśalapakṣa prayoga :

This comprises the virtuous conduct of a pudgala regarding the samāvarttanā of an upādhyāya, paripṛcchā or

questions regarding the saddharma, learning it from the Upādhyāya and preaching the same out of compassion to other worldly beings for their deliverance.

gocara-saṁpat :

After this a description of gocara-saṁpat has been presented.

Five places have been forbidden in the Vinaya texts where a pudgala should not walk. These are—*ghoṣa*, residence of a prostitute, brandy-house (pānāgāra), the royal family (rājakula) and the family of an untouchable (caṇḍāla).

aṇumātreṣu avadyeṣu bhayadarśī bhavati :

A pudgala does not violate even the smallest part of a Vinaya rule, and if unknowingly violated, he requits and recompenses it according to the sacred dharma (*yathādharmaṁ pratikaroti)*.

samādāya śikṣate śikṣāpadeṣu

Having ordained, he listens to the preachings of the learned teachers regarding the instructions (śikṣāpadāni) of the order and follows them, if these are violated even a little, he tries to recompense accordingly (yathādharmaṁ pratikāroti).

This is called the detailed description of *śīlasaṁvara*.

Śīla-saṁvara

Samāsārtha: In the succinct account of the *Śīla-saṁvara*, *śīlaskandha* or more moral conduct has been described in the following three ways :

(i) *Avipraṇāśalakṣaṇaḥ* : undecaying conduct comprising the first component viz. *sīlavān viharati*.

(ii) *Svabhāvalakṣaṇaḥ* : the natural conduct comprising the *prātimokṣasaṁvara*.

(iii) *Svabhāvaguṇalaksaṇaḥ* : the characteristic natural conduct comprising the *ācāra saṁpat* and *gocar-saṁpat.*

In this summary-treatment, it has also been remarked that the third component of the description of *śīla-saṁvara* viz. *aṇumātreṣvavadyeṣu bhayadarśī samādāya sīkṣāte* forms the adhyātma *adhipateyaguṇānuśaṁsa* while the *ācāra-gocarasaṁpat* is modelled as *prādhipateyaguṇānuśaṁsa* of *śīla-saṁvara.*

Śīla-classification

Another threefold classification of *śīla* has also been offerred (p. 25).

(i) *Samādattaśīlatā* : comprising the statement *śīlavān viharati.*

(ii) *Nairyāṇikaśīlatā* comprising *prātimokṣa-saṁvara* and thereby the threefold *śikṣā*, i. e., the *adhicitta, adhiprajña* and *adhiśīla śikṣā.*

(iii) *Śīlabhāvanā* (contemplation on *Śīla*) comprising the *ācāra-gocarasaṁpat* and the third and the last component of the preceding description of the restraint in moral conduct (*śīla-saṁvara*) referred to above (*aṇumātreṣvavadyeṣu bhayadarśī samādāya śikṣate śikṣāpadeṣu*).

Hereafter, the ten factors leading to the contamination of virtuous moral conduct have been stated and ten causes leading to the attainment of *śīla-saṁpat* have also been referred.[1]

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1. Sa caiṣa Śīlasaṁvaro daśabhirākārairvipanno veditavyaḥ. Viparyayāddaśabhiścaiva kāraṇaih saṁpannaḥ, SBh., p. 44-45.

Śīla-vipatti

The ten causes of *Śīla-vipatti* are :—

(i) *Ādita eva durgṛhīto bhavati*—He is badly overpowered from the very beginning. A renounced pudgala is influenced in his actions by a king, is afraid from a thief, is loan-troubled, is afraid on account of '*ājīva*' and his actions are not aimed at attaining Nirvāṇa.

(ii) *Atilīno bhavati* : He becomes unashamed, practises less bad deeds and turns careless to the teachings of the Buddha.

(iii) *Atisṛto bhavati* : He is exceeded by others.

(iv) *Pramādakausīdya parigṛhīto bhavati* : He is gripped by indolence (sloth), is a victim to an *āpatti* in the past, present or in future but does not recompense it, and conducts in a way as affected by inattention (*pramāda*),.

(v) *Mithyāpraṇihito bhavati* : Through his conduct a pudgala aspires for elusive things such as worldly gains and benefits.

(vi) *Ācāra-vipattyā parigṛhīto bhavati* : He resorts to immoral acts *(anācāra)*.

(vii) *Ājīvavipattyā parigṛhīto-bhavati* : A pudgala resorts to forbidden '*ājīva*' and thus is clutched by *ājīvavipatti*.

(viii) *Antadvayapatito bhavati* : He entangles himself between the two extremes of 'is' and 'is not', of '*kāmasukhallikānuyoga*' and '*ātmaklamathānuyoga*.

(ix) *Anairayāṇiko bhavati* : He resorts to peculiar notions, the dogmatic views (dṛṣṭi) and Śīlavrataprāmarśa.

(x) *Samādānaparibhraṣṭo bhavati* : A pudgala has no shame in his behaviour and resorts to bad conduct forbidden for a renounced person in the Vinaya texts.

Śīla-sampatti Eulogy of Sīla

After this follows a reference to the *śīla-sampatti* (as opposed to *śīla-vipatti*, causes of which have been enumerated above) and detailed description of *śīla* in relation to the different epithets appellated to it, viz. *śīlālaṅkāra*, *śīlagandha*, *śītānulepana*, *sucarita*. *mūla*, *saṁvara* and the like. (pp. 51-55) to which again, a detailed description of the threefold purification of the karmans related to body, speech and mind along with the ten *anuśaṁsas* of *śīla-saṁvara* has been appended (58-63) with the following concluding remark summarising the entire discussion on moral conduct (*śīla*):

Uddānaṁ//
vibhaṅgastrivdho jñeyaḥ saṁpad daśavidhā bhavet/
paryāyaśca ṣaḍākāro viśuddhistrividhā matā//
anuśaṅso dasāvidhaḥ eṣo'-sau ṣila-saṁvaraḥ (P. 63).

Indriyasaṁvara :

This is followed by a detailed exposition of the *indriya-saṁvara* (sense-restraint).

As usual the author first cites the Sanskrit version of an oft-quoted Pāli passage and then elucidates and analyses the various components of this description.

a) *Indriyairguptadvāro viharati* : The senses of a pudgala both inner and outer are protected by them.

(b) *Ârakṣitasmṛtirbhavati* : He listens to the instructions received, contemplates upon them out of which mindfulness arises which is practised by him.

(c) *Nipakasmrtir bhavati* : His mindfulness in these dharmas becomes ripe and perfect after a prolonged practice.

(d) *Smṛtyā rakṣitamānaso bhavati* : From the five senses and their respective objects, Vijnānas are produced wherefrom the vikalpaka manovijñāna arises from which emanate the afflictions. From these afflictions one protects the mindfulness.

(e) *Samāvasthāvacārako bhavati* : Having protected the mindfulness, from the vikalpa giving rise to afflictions, the pudgala concentrates his mind in the kuśala and avyākṛta *upekṣā* by twofold *rakṣā* (protection).

na nimittagrāhī bhavati nānuyañjanagrāhī : He does not resort to the various objects of the sixfold vijñānas and the vikalpaka manovijñāna.

After this follows a list of the *akuśala dharmas* and the mode in which they affect (*anusravanti)* the mind of a pudgala. A renounced pudgala avoids these *akuśala dharmas* and eradicates them and thus purifies his mind.

This is the detailed description of *Indriyasaṁvara.*

Samāsārtha of Indriyasaṁvara

After this a summary-treatment of the topic occurs wherein the following points have been elucidated :

(i) *Kena saṁvṛṇoti* : He restrains through the protected mindfulness (ārakṣitā smṛti).

(ii) *Kutaḥ saṁvṛṇoti* : he restrains from outer objects such as *priya* and *apriya* forms etc.

(iii) *Kathaṁ saṁvṛṇoti* : He does not resort to the *nimitta* (objects—*gocara*) and *anuvyañjana* wherefrom emanate the akuśala dharmas which he restrains through the sense-restraint.

(iv) *Kā punaḥ saṁvṛtiḥ* : the protection of the mindfulness of a pudgala who is resorted to the *samāvasthā*, i. e., *upekṣā* is called *saṁvṛti* or restraint.

Another summary-treatment of sense-restraint: its twofold division

Another summary-treatment of sense-restraint (*indrīyasaṁvara*) comprising the means of restraint (*saṁvaropāya*), object of restraint and restraint (*saṁvṛti*) has also been provided. The author again proceeds to present a twofold division of the *indrīyasaṁvara*, viz.

(i) the *pratisaṁkhyānabalasaṁgṛhītaḥ* : i. e. the *insight* (*pratisaṁkhyāna*) through which a renounced pudgala percieves the defects in the mundane objects, but does not eliminate them, and

(ii) *bhāvanābalasaṁgṛhītaḥ* : i. e., having known the defects (ādīnava) in the objects, he tries to eliminate them.

The *pratisaṁkhyānabalasaṁgṛhīta indriyasaṁvara* is enumerated and classified under the *saṁbhāramārga*, while the other one is enumerated under the head "stage of detachment (vairāgyabhūmi)".

Bhojane mātrajñatā

This is followed by a detailed description of the knowledge of the quantity in nutrition (bhojane mātrajñatā). Here also, as usual, the author gives a description resembling to those found in the extant Pāli Tripiṭakas and then

1. Punaraparaḥ samāsārthaḥ. Yaścasṁvaropāyaḥ. Yacasaṁvaraṇīyaṁvastu, yā ca saṁvṛtiḥ tadekatyamabhisaṁkṣipyendriyasaṁvara ityucyate, see, p. 72-73.

expands and elucidates the various component parts of this description.[1]

Threefold defects in food :

The following points have been discussed under this head :

(a) *pratisaṁkhyāya āhārām āharati* : the renounced pudgala takes his meal with an insight, after considering the various defects (*ādīnavas*) in the gross food (*kabaḍaṅkāra āhāra*). These *ādīnavas* are categorised as under :

(i) *paribhogānvayaḥ* or relating to enjoyment : the insight into the impurity (aśucitā) of the food at the time of and after taking it.

(ii) *vipariṇāmānvayaḥ* or relating to transformation

(i) the meal taken before is digested in the night in the form of various impure (aśuci) things, such as blood, flesh and the like, (ii) it also leads at some times, due to indigestion, to several diseases in the body.

(iii) *paryeṣaṇāvayḥ* (*sixfold*) : Relating to proper investigation by reasoning (*paryeṣaṇānvayaḥ*). This is sixfold :

(a) caused by pronouncement (*samudānanākṛtaḥ*) : one to take too much trouble for the sake of food;

1. Yathā kaścit pratisaṁkhyāyāhāramāharati. Na darpārthaṁ (dravārthaṁ), na madārthaṁ, na maṇḍanārtham yāvadevāsya kāyasya sthitaye, yāpanāyai, brahmacaryānugrhāya iti. Paurāṇāṁ vedanāṁ prahāsyāmi navāñca notpādayiṣyāmi, yātrā ca me bhaviṣyati. balaṁ ca sukhaṁ cānavadyatā ca, sparśavihāratā cetyucyate bhojane mātrajñatā., SBh., pp. 10, 73 sq. ; Vide also, Dh. S., pp. 290-91; S. N., III. 36; M. N., I. 335, II. 22 etc.; Vbh., p. 299; A. N., I. 104-5.

(b) caused by protection (*ārakṣākṛtaḥ*) : one has to protect food in too many ways to be devised ;

(c) Degraded and fallen due to love and affection (*snehaparibhraṁśakṛtaḥ*) : father and son, brother and sister, son and mother, all become inconsiderate to each other on account of food;

(d) Caused by dissatisfaction (*atṛptikṛtaḥ*) : on dissatisfaction even struggles are possible, only for food or gross satisfaction of the body;

(e) Caused by the lack of freedom (of will) and independence (*asvātantryakṛtaḥ*) : people become dependent on account of food and experience too many difficulties and face even death for it;

(f) Caused by wickedness (*duścaritakṛtaḥ*): on account of food, people are engaged in doing many bad deeds through which demerits are accumulated.

Taking into consideration all this, one takes meal only for survival, maintenance and nourishment, for the existence of the body through which he neither feels troubled nor his *brahmacarya*- vow is affected. The food taken by a renounced pudgala is, thus, sacred and simple (*anavadya*).

(b) *Four kinds of āhāra* : Four kinds of *Ahāra* (nutriment) have been enumerated in detail

(a) gross material nutriment (*Kabaḍaṁkāra āhāraḥ*)

(b) contact (*sparśa*)

(c) fine nourishment in the form of the will of mind (*manaḥ saṁcetanā*);

(d) consciousness (*vijñāna*).

(e) The detailed description of *āhāra* (nutrition) which comprises the following discussions :
It is taken—

(a) neither for pleasure, nor for indulgence, personal charm or comliness (*na dravārthaṁ na maṇḍanārthaṁ na vibhūṣaṇārthaṁ*),

(b) for maintenance *(yāpanāyai)*,

(c) for satisfying hunger (*jighatsoparataye)*,

(d) for favour of chasteness (*brahmacaryānugrahāya*),

(e) for the extinction of past, older *vedanās*,

(f) for the betterment of life, for gaining strength, happiness and pleasure (yātrā me bhaviṣyati, varṇāṁ, sukham cānavadyatā ca sparsavihārata cetyāharati).

After this a summary treatment (*samāsārtha*) of the topic under discussion occurs.

This is followed by a description of the following topics in the first yogasthāna :

Jāgarikānuyogaḥ

Being awake in the first half and later half of the night *(pūrvarātrāpararātraṁ jāgarikānuyuktatā)*.

This comprises discussions on the following points :

(i) an elucidation of the terms used,

(ii) a renounced pudgala purifies and refines his mental faculties from the hindering dharmas by means of walking and sitting (*caṅkramaniṣad-yābhyāṁ āvaraṇīyebhyo dharmebhyaś cittaṁ pariśodhyati*),

(iii) he stretches his bed on the right side (*dakṣiṇena pārśvena śayyāṁ kalpayati*),

(iv) he arranges it while knowing it well (*saṁprajānan śayyāṁ kalpayati*),

(v) he arranges it while having the understanding of rising in his mind (*utthānasaṁjñāṁ eva manasi kurwan śayyāṁ kalpayati*),

(vi) being awake in the later half of the night he purifies his mind from the hindering dharmas (*sa ratryāḥ paścime yāme laghu laghu eva prativibudhya āvaraṇīyebhyo dharmebhyaś cittāṁ pariśodhyati*).

(vii) a summary-treatment of the subject under discussion (samasartha, pp. 101-111).

Saṁprajānadvihāritā

Walking while knowing it well. This comprises detailed elucidation of discussions on the following points :

A. A Right and perfect understanding of :

(i) *abhikrama* or approaching or going to a village, family, convent or monastery,

(ii) *pratikrama* or returning from one or another village, family or monastery,

B. (i) *ālokita* or non-voluntary (natural) observation (of scenes, things, persons, palaces etc.) while going to and returning from a place of visit,

(ii) *vyavalokita* or voluntary observation (of scenes, things, persons etc.) while going to and returning from a place of visit;

C. (i) *saṁmiñjita* or contraction of hands, feet etc., while going to and coming from the place of visit,

(ii) *prasārita* or stretching out of hands, feet, etc., while going to and coming from the place of visit ;

D. Putting on :

(i) *saṁghāṭī* or the garment generally put on by the mendicants comprising several *khaṇḍas* and sewn by single or double thread,

(ii) *cīvara* i.e., putting on the *cīvara*-garments, viz. the *ādhiṣṭhānika*, and the *atireka cīvaras,*

(iii) *pātra :* holding a begging vessel made of iron or clay ;

E. (i) *aśita* or eating, it is two-fold :

(a) *khādita* or eating the preparations of grains which are essential for vitality,

(b) *svādita* or taking the tasteful preparations for enjoyment; these include items, such as, milk, curd, butter, ghee, oil, honey, cane-juice and molasses, meat, fishes, dried flesh, salt, new seasonal fruits and the like,

(ii) *pīta* or drinking, it comprises all sorts of liquids that are taken as a drink by human beings, such as sugarcane-juice, kāñcika and the like ;

F. (i) *gata* : Going or walking with the companion of mendicants,

(ii) *sthita* : staying or standing with them or before the teacher and others,

(iii) *niṣaṇṇa* : sitting on a seat or dais (*mañca*), stretched gross in a peculiar Buddhist posture with averse mindfulness (in wordly objects) ;

G. (i) *śayita* or sleeping on *siṁha-śayyā* or couch or bed spread over in the right side on a dais or stretched gross.

(ii) *jāgṛta* or waking i.e., purifying the mental faculties from hindering *dharmas* by walking and sitting

in the day, so also in the first and last parts of the night;

H. (i) *bhāṣita* or speaking or preaching the *saddharma*, which is not fully manifest and making it intelligible to the householders (*gṛhasthas*) along with the companion--vowed bachelors (*brahmacārins*),

(ii) *tūṣṇīṁbhāva* : to be silent, i.e., to meditate on the known dharmas in loneliness and concentrate ones' mind;

I. *nidrāklamavinodanā* or removing sleepiness due to excessive tiredness or exhaustion.

After this, the order *(ānupūrvī)* and the meditation of the commendation and eulogy *(stutibhāvanā)* of *saṁprajāndvihāritā* regarding the above topics have been vividly discussed (pp. 121 sq.).

III. *Kalyāṇamitrata* : Virtuous friendship out of compassion :

Under this head the following eight characteristics of an accomplished virtuous friend *(kalyāṇamitra)* have been enumerated and vividly elucidated (pp. 127-35).

An accomplished *kalyāṇimitra* is[1]......

(i) stationed in morality *(sīlavān bhavati)*.

(ii) versatile in learning (*bahuśruto bhavati*),

(iii) possessed of high acquisition[2] (*adhigantā bhavati*)

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1. Out of the eight characteristics of a *Kalyāṇamitra*, description of the first and a major portion of the elucidation of the second characteristic are missiug in the Sanskrit text. For a Sanskrit reconstruction of the text, Vide Appendix I.

2. Wayman, translates this as 'of superior compression' which, I think, is not appropriate keeping in view the sense of acquisition that the word '*adhigantā*', (अधि + /गम् + तृच् + सु) connotes.

(iv) possessed of compassionate feelings (*anukampako bhavati*),

(v) not possessing dejected mind (*aparikhinnamānaso bhavati*),

(vi) possessed of patient and forbearing nature (*kṣamāvān bhavati*),

(vii) confident, wise and proficient (*viśārado bhavati*), and

(viii) endowed with accomplishment and performance of speech (*vākkaraṇenopeto bhavati*).

To this discussion is appended a summary-treatment of the subject under discussion (*samāsārtha*) (pp. 134-35).

IV. *Saddharma-śravaṇa-cintanā* or listening to the instructions of the Buddha regarding Saddharma and its contemplation. This discussion comprises :

(a) listening (*śravaṇa*) to the saddharma, and

(b) its contemplation (*cintanā*)

While the former (a) contains detailed exposition of the twelvefold Buddha-vacana classified as the twelvefold *Saddharma*,

(i) *sūtra*, (ii) *geya*, (iii) *vyākaraṇa*, (iv) *gāthā*, (v) *udānā*, (vi) *avadāna*, (vii) *itivṛttaka*, (viii) *nidāna*, (ix) *vaipulya* (x *jataka*, (xi) *upadeśa* and (xii) *adbhuta dharmas*,

which have again been summarily classified and discussed as:

(i) *Sūtra*

(ii) *Vinaya and*

(iii) *Abhidharma;* the latter (b) (Cintanā) has been discussed in two fold ways :

(i) the enumerative (*gaṇanākārā*) and (ii) the comparative (*tulanākāra*),

cintana

The comparative cintana is said to comprise the four yuktis :

yuktis

(i) the apekṣā yukti or considered reasoning for required objects of contemplation,

(ii) the *kāryakāraṇa* yukti or causal reasoning,

(iii) the *Upapattisādhana yukti* or reasoning for the consistency of expedients, and

(iv) the *dharmatā yukti* or reasoning on account of the exact nature of the existence of *dharmatā.*

V. Anantarāya

The non-hindrance has been explained as opposed to the two-fold hindrances based on (i) inner feelings *(adhyātmaṁ upādāya)* and (ii) outer objects *(bahirdhā upādāya).*

The three fold antarāya

In the summary-treatment, another set of three antarāyas has also been discussed;

(i) *prayogāntarāya* or hindrance to the practice and procedure of concentration,

(ii) *prāvivekyāntarāya* or hindrance to loneliness, and

(iii) *pratisaṁlayanāntarāya* or hindrance to non-adherence to the empirical objects which has also been explained in twofold ways :

(a) *Śamathāntarāya* or hindrance to the acquisition of mind containing inattention (pramāda) and residing in a place not suitable for concentration *(adeśavāsa)*, and

(b) *vipaśyanāntarāya* or hindrance to the acquisition of the right knowledge of the mutable and non-

intrinsic character of the phenomenal objects containing

(i) the notion of the self and proudiness *(ātma-saṁpragraha)* and (ii) unsteadiness *cāpalya)*

VI. *Tyāga*

Tyāga has been explained as pure gift (*dānam anavadyaṁ*) aimed for adorning the citta and its purification along with the acquisition of the ingredients of yoga and attainment of the Final Deliverance (*nirvāṇa*). The following topics have been discussed in this context :

(a) the agent of the act of giving (*ko dadāti*) ; the donor who is the master of the gift has been mentioned as the agent of the act of giving ;

(b) the receipient of the (*kutra dadāti*) the following categories of receipients have been enumerated :

(i) a suffering (*duḥkita*) person,

(ii) a favourite (*iṣṭa*) person,

(iii) a helping (*upakārin*) person,

(iv) a distinguished (*viśiṣṭa*) person ;

(c) the object (*vastu*) of gift (*kiṁ dadāti*) : this has been stated to be :

(i) *sattva saṁkhyāta* or enumerated (known) as a person, and

(ii) *asattva saṁkhyata* or enumerated (known as other than a person, comprising—

(a) money (*dhana-vastu*),

(b) grains (*dhānya-vastu*),

(c) space of landed property (*deśa-vastu*) ;

(d) the *dātā* donates the gift, being inspired by *cetanā* accompanied with non-averice (*alobha-sahagatā*) ;

(e) he gives with full reverence and sedateness (*śraddhā*) ;

(f) being compassionate towards the worldly beings, he gives to the needy, helping and the distinguished persons.

VII. *Śramaṇālaṁkāra*

Śramaṇālaṁkāra or adornments of an ascetic. The following characteristics have been enumerated and explained under this head. An ascetic is—

(a) endowed with a sense of reverence and sedateness (*śrāddhaḥ*),

(b) not a wicked person (*aśaṭhaḥ*),

(c) less afflicted (*alpābādhaḥ*),

(d) zealous (*ārabdhavīryajātīyaḥ*),

(e) wise (*prājñaḥ*),

(f) of little longings (*alpecchaḥ*),

(g) endowed with a feeling of satisfaction (*santuṣṭaḥ*),

(h) carefully reared up (*suposaḥ*),

(i) well-supported (*subharaḥ*),

(j) endowed with the dhuta guṇas (*dhutaguṇa-samnvāgataḥ*),

(k) propitious and kind (*prāsādikaḥ*),

(l) a knower of the quantity (in food, etc) (*mātrajñaḥ*),

(m) endowed with the characteristics of a virtuous and wise person (*paṇḍita-liṅgasamanvāgataḥ*),

(n) patient and forgiving (*kṣamaḥ*),

(o) delighted and gratified (*surataḥ*) and

(p) good and mild (*peśalaḥ*).

While explaining the (j), the following *dhutaguṇas* have also been enumerated—

(i) *piṇḍapātikatvaṁ* or being resorted to begging alms,

(ii) *aikāsanikatvam* or taking one seat of posture,

(iii) *khalu paścādbhaktikatvaṃ* or eating after having taken the full quantity of the served meal,

(iv) *traicīvarikatvaṃ* or putting on three cīvaras,

(v) *nāmatikatvaṃ* or putting on woolen cīvaras,

(vi) *pānsukūlikatavaṃ* or putting on the abandoned cīvaras after darning, sewing or repairing them,

(vii) *āraṇyakatvaṃ* or residing in a forest,

(viii) *vṛkṣamūlikatvaṃ* or resorting to the root of a tree,

(ix) *ābhyavakāśikatvaṃ* or residing in the open,

(x) *śmāsānikatvaṃ* or residing in the cremation-ground,

(xi) *naiṣadyikatvaṃ* or being accustommed to sitting, and

(xii) *yāthāsāṁstarikatvaṃ* or resorting to the stretched bed or seat.

This account of the *śramaṇālaṁkāra* is followed by the concluding remarks (*uddāna-kārikās*) enumerating the topics dealt in this YS.[1]

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1. स्यादात्मपरम्पत्तिच्छन्दः शीलेन्द्रियस्तथा ।
भोजनञ्चैव जागर्या सम्प्रजानद्विहारिता ॥
अनन्तरायस्त्यागश्च अलङ्कारेण पश्चिमः ।
श्राद्धोऽशठोऽल्पाबाधवीर्यः प्रज्ञा अल्पेच्छता सन्तुष्टिः सुपोषता ।
सुभरता धुतप्राणादिकमात्रता क्षान्तिः सौरम्यपेशला ॥ Śbh. p. 166,

II. THE SECOND YOGASTHĀNA

After a usual definition of the *naiṣkramyabhūmi* and enumeration of the topics dealt therein, the following topics have been discussed :

I. *The twentyeight pudgalas* : this is in accordance with the pudgalas enumerated in the Asm. and the Pu. P.

II. *The classification and arrangement of the pudgalas* (*pudgalavyavasthāna*) according to the various kinds of (i) sense-bases (*indriyaprabhedena*), (ii) the classes of beings (*nikāya°*), (iii) conduct (cairta), (iv) attention of mind *(praṇidhāna°)*, (v) the way to realisation (pratipat°), (vi) the way and the realisation (*mārga-phala°*), (vii) practice (*prayoga*), (viii) mind-concentration (*sāmāpatti*), (ix) accomplishment and ascertainment (*upapatti*), (x) decline and deficiency *(parihāṇi)* and (xi) covering and obstruction (*āvaraṇa*).

It is noteworthy also that in the Asm. only seven kinds of pudgala vyavasthāna have been enumerated.

Under each kind of the *pudgala-vyavasthāna* certain pudgalas have been enumerated along with their corresponding marks (*liṅgāni*)

III. *A classified and detailed discussion on the fourfold ālaṁbanas* :

(i) *Vyāpyālaṁbana* : This comprises discussions on the following topics :

(a) savikalpa pratibiṁba,

(b) nirvikalpa pratibiṁba,

(c) vastuparīttatā and

(d) kāryapariniṣpatti,

(ii) *Caritaviśodhana ālaṁbana* : This comprises discussions on the

- (i) sixfold *aśubhatā*[1],
- (ii) friendship (*maitrī*),
- (iii) the doctrine of dependent and relative origination (*idaṁpratyayatā pratītyasamutpāda)*,
- (iv) the sixfold dhātus or the elements of earth, water, fire, wind, ether and vijñāna; here it has been stated that through concentration on the six *dhātus,* the *mānacarita* pudgala takes the body as lump (*piṇḍa)*, as aśubha and thereby he lessens the māna and through his conduct he purifies his mental faculties,
- (v) mindfulness regarding inhaling and exhaling (*ānāpānasmṛti*); this has been explained under the following heads :
  - (i) *gaṇanāparicaya*,
  - (ii) *skandhāvatāraparicaya*,
  - (iii) *pratītyasamutpādāvatāraparicaya*,
  - (iv) *satyāvatāraparicaya* and
  - (v) *ṣoḍaśākāraparicaya.* This is in accordance with the description found in the Pāli canons and the Buddhist Sanskrit works. It has further been explained to elucidate the evanescent nature of the empirical existents,
- (vi) The threefold classification of *dhātus* into

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1. These are—प्रत्युशुभता, दुःखाशुभता, अवराशुभता, आपेक्षिकी अशुभता, क्लेशाशुभता and प्रभंगुराशुभता.

(i) the extinction of afflictions (*prahāṇadhātu*);

(ii) the extinction of attachment (*virāgadhātu*) and

(iii) the extinction of other *sopādāna dharmas* (nirodha *dharmas*) (Cp. AKB., VI. 78, p. 389).

III. *Kauśalyālambana* : It comprises the discussion on the following topics :

(a) *Skandhakauśalya* or proficiency in the knowledge of the skandhas which constitute the human individuality. The nature of the five skandhas (groups of phenomenal existents) of *rūpa* (matter), *vijñāna* (objective consciousness), *vedanā* (feeling), *saṁjñā* (sensation) and *saṁskāra* (volitions, etc.) along with a comprehensive account of their knowledge and its application in the caryā of a śrāvaka have been elucidated,

(b) *Dhātukauśalya* or proficiency in the knowledge of the eighteen dhātus which have been regarded as the bases of the human body[1]. These are : the five senses, the mind, their objects and the vijñāna produced out of their contact,

(c) *Āyatanakauśalya* or proficiency in the knowledge of the twelve āyatanas (the senses, the mind and their objects).

(d) *Pratīyasamutpādakauśalya* or proficiency in the true knowledge of the doctrine of dependent origination, the twelve links of *pratītyasamutpāda* and thereby of the *anitya*, *anātma*, *śūnya*—character of the phenomenal existents,

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1. cp. शरीरधारणाद् धातव उच्यन्ते ।

(e) *Sthānāsthānakauśalya* or proficiency in the knowledge of and contemplation upon the true nature of pratītyasamutpāda which helps one to determine the vipāka of *kuśala* and *akuśala karmans* (vide also Bodhi. Ch. VI).

By this five-fold *kauśalya*, the pudgala gains further proficiency in the knowledge of the unique and discrete character of the phenomenal dharmas (*svalakṣaṇa kauśalyaṁ*)[1]. This is acquired by skandha-kauśalya. The other four kinds of *kauśalya* lead to proficiency in the knowledge of the *sāmānyalakṣaṇa*.

IV. *Kleśaviśodhanam ālaṁbanaṁ* : Under this head the following topics have been discussed :

(a) purification of afflictions through mundane path (1) *laukika-mārgeṇa-adhobūmīnāṁ audārikatā*. This *audārikatā* has been stated to be two-fold :

(i) *svabhāvaudarikatā* (natural grossness) and

(ii) *saṁkhyaudārikatā*.

(b) purification of the kleśas through trans-mundane path (*lokottara-mārgeṇa*). This contains elucidation of the four āryan truths with the following details :

(i) the nature of the four *āryasatyas*,

(ii) their arrangement (*vyavasthāna*) through the process of causality (*hetu-phala-vyavasthā*),

(iii) true import of the word *ārya satya*, and lastly,

(iv) detailed elucidation of the nature of the three-fold *duḥkhatā*, craving (*tṛṣṇā*), its cessation (*nirodha*) and the way leading to the cessation of suffering and craving (*mārga*).

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1. This is through the anityatva-bhāvanā of the objects in the state of flux.

V. *avavāda*—The following four kinds of avavādas have been enumerated and a detailed-description of their nature has been provided :

(a) *aviparītāvavāda,*

(b) *anupūrvāvavāda,*

(c) *āgamāvavāda,* and

(d) *adhigamāvavāda.*

Further an avavāda comprehending all these aspects (sarvākāraparipūrṇa) has also been noticed and described as elucidating the teachings of the Buddha through the following three prātihāryas.

(i) *ṛdahi prātihārya* (concentration),

(ii) *ādeśanā*—(teachings), and

(iii) *anuśāsti*—(instructions).

VI. *śikṣā*—A detailed description of the nature and importance of the *three fold śikṣās,*

(i) the *adhiśīla,*

(ii) the *adhicitta* and

(iii) the *adhiprajña* śikṣā essential for the acquisition of *samādhi* and thereby of *parinirvāṇa* has also been given.

VII. The three pudgalas : The three pudgalas who realise the satyas—have been described as attaining the stages of (i) *sroia āpanna,* (ii) *sakṛdāgāmin* and (iii) *anāgāmin.* These are—

(i) *avītarāga,*

(ii) *bhūyo-vītarāga* and

(iii) *vītarāga.*

VIII. The three *indriyas* have been enumerated. These are :

(i) *anājñātam ājñāsyāmi*,

(ii) *ājñendriyaṁ* and

(iii) *ajñatavata indriyaṁ*.

This is entirely in accordance with the description found in the Pāli canon and the Abhidharma literature.

IX. The three *vimokṣamukhas* : gates of the removal of suffering and thereby of the acquisition of nirvāṇa, namely,

the *śūnyatā*,

the *apraṇihita*

and the *animitta* also have been discussed.

X. The ten *śikṣānulomika dharmas* denoting the true nature of the ephemeral saṁskāras and evanascent empirical existents have also been enumerated in this context. These are :

(*i*) *aśubha saṁjñā*,

(*ii*) (*iii*) *anitye duḥkha saṁjñā*,

(*iv*) *duhkhe anātma*°,

(*v*) *āhāre pratikūla*°,

(*vi*) *sarvāloke anabhirati*,

(*vii*) *āloka*,

(*viii*) *virāga*,

(*ix*) *nirodha and*

(*x*) *maraṇa samjñā*.

XI. The following *yoga-bhraṁśas* or decline or descent from the acquired yoga-stage have also

been discussed, which a yogācāra is expected to avoid in order to attain *samādhi* ;

(i) *ātyantika* or the absolute decline,

(ii) *tāvatkālika* or tentative,

(iii) *prāptipārihāṇika* or leading to the termination of the aquired result of the śravaka's career, and

(iv) *mithyāpratipattikṛta* or caused by the inadequate misapprehension of the objects of *samādhi*.

XII. *yoga* : This contains discussion on the nature and character of

(a) the two-fold *śraddhā (abhīsaṁpratkayākārā and prasādākārā)*.

(b) the fourfold *chanda* (desire for vimukti and the like),

(c) the fourfold *vīrya* or inclination, perseverence and firmness for *śravaṇa, cintanā and bhāvanā* of the instructions of the Buddha and the purification of *āvaraṇa*, and

(d) the fourfold *upāya* or expediency for favour of producing a mindfulness regarding *śīla-saṁvara* and *indriya-saṁvara*, preservation of the likemindedness through *apramāda*, practice of *kuśala dharmas* and the *śamatha* of the mind through *apramāda*.

These yogas help the yogin acquire inclination and firmness for favour of the acquisition of the unacquired things including *samādhi* and *nirvāṇa*.

XIII. The fourfold *manaskāra* or mental orientation helps the yogin contemplate upon the various

ālaṁbanas (objects of contemplation) and thus acquire the stage of *samādhi*. Two sets of these manaskāras have been enumerated and discussed :

I. *balavāhana*, *sacchidravāhana*, *niśchidravāhana* and *anābhogavāhana*,

II. *ānulomika*, *prātipakṣika*, *prasadanīya* and *pratyavekṣaṇīya*.

XIV. The four motives (nimittas) namely, the *ālaṁbana* (basic, supporting, nidāna) (essential or causal), *parivarjanīya* (ought to be abandoned), and the *niṣevanīya* (practicable) nimittas help the sādhaka concentrate his mind on the *anukūla ālaṁbana* and thus acquire the samādhi-stage.

XV. The nine fold *adhimokṣa* (determination) helps the yogin concentrate his mind and determine a particular object through which the stage of *samādhi* is acquired. These are—

prabhāsvara, *jaḍa*, *paṭu*, *paritta*, *mahadgata*, *apramāṇa*, *pariśuddha* and *apariśuddha*.

XVI. *Yogakaraṇīyāni* : This discussion comprises enumeration and discussion of the fourfold acts (kriyā) of the yogin which he performs through yoga and in the end leads to the realisation of tathatā and acquisition of nirvāṇa. For this, the cessation of afflicted āśrayas change into a pure invert āśraya (*āśraya parivarta*), the knowledge of the *ālaṁbana* and devotion (*abhirati*) to the same have been enumerated as the four 'yoga karanīyāni' which lead to the attainment of mokṣa[1].

1. Vide, MSA, XIX, 54, XXI,47 MSAB, p. 185-86.

XVII. The three *yogācāras* :

(i) the beginner (*ādikarmika*),

(ii) *kṛtaparicaya* (having a preliminary knowledge of the ingredients of yoga) and

(iii) *atikrāntamanaskāra* (a yogin entered into the result of bhāvanā after the mental orientation of yoga-bhāvanā.

XVIII. *Yogabhāvanā* : This contains detailed discussion on the (A) *saṁjñā bhāvanā* and the (B) *bodhipakṣya bhāvanā*.

A. The former consists of

(i) The prahāṇa saṁjñā,

(ii) the virāga saṁjnā and

(iii) the *nirodha saṁjña* through which the yogācāra contemplates upon śamatha and vipaśyanā.

B. The latter elucidates the bhāvanā of thirty seven dharmas conducive to the attainment of bodhi (and thereby of nirvāṇa). The practice of the thirtyseven *bodhipākṣika dharmas* enable the yogin develop the idea of anityatva regarding the body etc., a thorough knowledge of the five skandhas, the citta, vedanā, samyak-prahāṇa, (pradhāna), etc., the seven-fold bodhyaṅgas, the śīla, samādhi and prajñā skandhas, the eightfold Aryan Path, the śamatha and the vipaśyanā lead to the purification of the mind and acquisition of the dhyāna-stage which ultimately leads to the attainment of bodhi and Buddhahood (buddhatva).

XIX. *Bhāvanā phalaṁ* : This twofold bhāvanā results into the attainment of the four śrāmaṇya-phalas, i. e. those of srotāpatti-phala, sakṛdāgāmi°,

anāgāmio° and arhattva° which arise as a result of the cessation of rāga, dveṣa, moha and other varied kinds of saṁyojanas.

XX. Different *traits of pudgalas* : Different traits of the *rāgacarita, deveṣa°, moha°, māna°, vitarka°, samabhāga°*, and *manda·rajaska° pudgalas* have also been enumerated in this context.

XXI. *The three āvaraṇas* : The three āvaraṇas of *karma*, (the five *ānantarya karmans*), *kleśa* and their resultant vipākas have also been enumerated which a yogin should try to relinquish. The fourfold saṁbhāras have also been enumerated which are *puṇyasaṁbhāra, jñānasaṁbhāra, pūrvaka* and *dṛṣṭadhārmika*.

XXII. The six synonyms of pudgalas : under this head,

(i) the four *śramaṇas* :
mārgajina, mārgadeśika, mārgajīvī and *mārgadūṣī*,

(ii) the three *brāhmaṇas* :
jāti brahmāṇa, saṁjña° and *prajapatti°*,

(iii) the three *brahmācarins*
viratisamādāyī, tadantaraprahāyī and *tadatyantaprahāyī*,

(iv) the five explanations of *bhikṣubbhāva*—
bhikṣatīti, pratijñābhikṣu, saṁjñā°, bhinnakleśatvād°, and jñapticaturthena karmaṇa upasaṁpādito bhikṣuḥ,

(v) the three *yatis*
dauḥśīlyasanyamād, viṣaya° and *kleśa°*, and lastly,

(vi) the twofold *pravrajitas, namely the svākhyātadharmavinaya°* and *the durākhyātadharmavināya°* have been elucidated with proper illustrations.

XXIII. *Māra and māra-karmans* : The four-fold māras—*skandha-māra, kleśa-māra, maraṇa-māra* and *devaputra-māra* should be thoroughly known by a yogin as the hindering forces in the acquisition of the *dhyāna*-stages and their various acts and functions should also be known by him so that he may avoid them and proceed forward in his career to purify his mind and attain samādhi.

XXIV. The circumstances in which the efforts of the pudgala following the right course are not fruitful *(katham samyak prayuktasyārambho viphalo bhavati)*. Four causes hindering the acquisition of the result of an ordained yogin and three causes leading to his success in the efforts to attain *samādhi* or yoga have also been enumerated.

XXV. This is followed by an usual uddāna-kārikā.

III. THE THIRD YOGASTHĀNA

The first two Yogasthānas give a detailed account of the moral training of a pudgala,—specially a beginner *(ādikarmika)*, in order to be equipped with and for cultivating the moral faculties which enable one to acquire proficiency in the acquisition of *samādhi* or *yoga-bhāvanā*. This background of moral discipline comprehends not only the daily routines a yogin-pudgala, but also a thorough knowledge of the various mental states, conduct (śīla or ācāra) and its good and bad aspects *(sampad* and *vipad)*, good and bad deeds and their respective fruits, *āhāra* and its various defects etc., categories of pudgalas and the moral qualities to be cherished, such as the *skandha*, *dhātu*, *ayātana*, the *pratītya-samutpāda*, *anāpānasmṛti* and the *bodhipākṣika dharmas*.

The third YS. begins with a description of how a beginner yogin should approach an *ācārya* who envokes him towards mental orientation in yoga through the cultivation of apramāda and an earnest desire to the extinction of worldly afflictions (*kleśas*) and thus to the acquisition of nirvāṇa. In this connection the following aspects of the *ādikarmikacaryā* have been elucidated in the third YS. of the SBh. :

(i) The four causes of the '*paryeṣaṇā*'—

(a) *pranidhāna* (the path of contemplation such as, *Mahāyāna*, *Śrāvakayāna*, etc.),

(b) *gotra* (nature, such as *śrāvakagotra*, *pratyek-abuddhagotra*, *mahāyānagotra*, etc.),

(c) *indriya* (senses), such as mild (*mṛdu*), indifferent (*madhya*) and sharp (*adhimātra*), etc.,

(d) *carita* (conduct) : under this head, the *samanveṣaṇā* of *gotra* and *indriya* has been stated to

be acquired through the knowledge of the minds of beings (*cetaḥparyāya jñāna*)

(ii) By the *cetaḥparyāya jñāna*, the *ādikarmika* gets instruction (*vinīta*) regarding

(i) *prāvivekya* (loneliness) This comprises—

(a) *sthānasaṁpat*—(the places which a yogin should visit or reside in, e. g. the cave of a mountain, etc.),

(b) *īryāpathasaṁpat* (walking, sitting, sleeping, waking and their various aspects (vide Ys. I, Saṁprajānadvihārita), the discussion of this aspect contains :

(i) an enumeration of the five causes leading to the lightness and pleasure (*prasrabdhi*) of the body,

(ii) *kāyasaṁjñatā* (the contemplative habit of body)

(iii) *pratimukhā smṛti* (the mindfulness) regarding the opposite aspect of *samādhi nimittas* for favour of discarding them,

(iv) the twofold *vyapakarṣa-kāyayyapakarṣa* or non-association with monks and the laity and *citta-vyapakarṣa* or discarding off the afflicted and indifferent mental orientation and cultivation of that which is conducive to and com prises the ingredients of samādhi.

(ii) *Ekāgratā* (concentration) or the *sabhāgālambanā* state of contemplation (*samādhi*). The ninefold state of ekāgratā has been stated as '*sabhāgālambanā*.' These descriptions resemble to those

usually enumerated in other Pāli and Mahāyāna Buddhist texts; under the head navākārā chittasthiti comprising the discussion regarding—yogī adhyātmaṁ eva cittaṁ :

(i) *sthāpayati,*

(ii) *samsthāpayati,*

(iii) *avasthāpayati,*

(iv) *upasthāpayati,*

(v) *damayati,*

(vi) *śamayati,*

(vii) *vyupaśamayati,*

(viii) *ekotīkaroti, and*

(ix) *samādhatte,*

has been vividly elucidated.

The six *balas* (strength) have been stated as the factors leading to the acquisition of '*navākārā cittasthiti*'. These are :—

(i) *śruta*—learning or listening to the right moral instructions of the Venerable Master,

(ii) *cintā*—proper thought,

(iii) *smṛti* or mindfulness of *kuśala*, *samādhisthānīya dharmas*,

(iv) *saṁprajanya* or a comprehensive knowledge of the same,

(v) *vīrya* or perseverence and resolution, and

(vi) *paricaya* or familiarity with the kuśala citta dharmas, the contemplation of which leads to the acquisition of samādhi.

In this connection, the four manaskāras have also been enumerated—balavāhana, sacchidravāhana, niśchidravāhana and anābhogavāhana.

(iii) *vipaśyanā* or a vision of kuśala dharmas. The description of vipaśyanā comprises the discussion on the following topics :

(a) the fourfold vipaśyanā,

(b) the threefold vipaśyanā, and

(c) the vipaśyanā depending on the following six factors, artha, vastu, lakṣaṇa, pakṣa, kāla, and yukti.

Elaboration of the various kinds of these factors has also been given of which (a) the ninefold '*prayogatā*'—the anurūpa, abhyasta, aviparīta, aśithila, kāla, upalakṣaṇa, asantuṣṭa, avidhura and saṁyak-prayogatā, (b) the four *yuktis* of apekṣā, kāryakāraṇa, upapatti-sādhana and dharmatā, (c) the twofold *vipaśyanānimitta*—ālaṁbana and nidāna, (d) *vipaśyanākāla*, (e) *pragraha*, (f) *upekṣā*, and (g) *ekāgratā* deserve mention.

(iv) *Āvaraṇaviśuddhi*—purification of the obstructions of the samādhinimittas (or dharmas). This comprises discussions on the following topics—

(i) four causes of the purification of mind from the obstruction of *samādhi nimittas* :

(a) knowledge of the nature of āvaraṇa *(svabhāva-parijñāna)*.

(b) causes of obstruction *(nidāna)*,

(c) knowledge of the defects thereof (*ādīnavapari-jñāna)* and (d) the contemplation of dharmas opposite to paritamanā (*pratipakṣabhāvanā*).

(ii) under (iv) (i), (a) four *āvaraṇas* have been enumerated ;

paritamanā	or *bhāvanā* of dharmas opposite to samādhi and ekāgratā, such as ahaṁmamabhāvanā,
nivaraṇa	hindrance,
vitarka	the sthūla object of mental orientation,
and *ātma-saṅgraha*	ego-consciousness.

v. *manaskārabhāvanā* or repeated contemplation of mental orientation. This comprises elucidation on the following points :

(a) by a contemplation of these four *manaskāras* leads to the prahāṇābhirati and *cittaikāgratā.* These are :

(a) *cittasaṁtāpana,*

(b) *cittābhiṣyandana,*

(c) *praśrabdhijanaka, and*

(d) *jñānadarśanaviśodhana,*

(b) Four *saṁvejanīya sthānas* :

ātmavipatti,

paravipatti,

ātma saṁpatti and

para saṁpatti;

(c) the method of a beginner resorting to *manaskārabhāvanā,* hereafter

(i) the ten *nimittas,* such as rūpa etc ,

(ii) the eight vitarkas, such as kāmavitarka, etc.,

(iii) five *upakleśas,* such as *kāmacchanda,* etc., have been stated as factors hindering the citta of the sādhaka from concentrating upon the *kuśala-ālambana* leading to the acquistion of

dhyāna—stage which is attained through the extinction of these dharmas and *utsāha (vyāyāma)* with an earnest desire to contemplate on the *sūkṣma ālaṁbanas* ;

(d) a description of how the citta gets concentrated without any nimitta with the illustration of *janapadakalyāṇī*; this has been described as a part of the *ādikarmika-caryā* through śamatha and *vipaśyanā, aśubha-bhāvanā*, the four *apramāṇas* and the acquisition of *puṇya-skandha*

(e) contemplation on the nature of the ephemeral saṁskāras as the evenascent *(anitya)*, non-egoistic and non-intrinsic (*anātma*) and of the nature of suffering *(duḥkha*) with the concluding remark, *tadadhyātmabahirdhā kāye yāvad dharmeṣu dharmānudarśī viharati* ;

(f) *dhātuprabhedaprayogatā*—contemplation on the viparyasta nature of dhātus leading to the bhāvanā of *śamatha* and *vipaśyanā* and knowledge of vikṣepa, smṛti and a *saṁprajanya* and rising forth of *cittakāyakarmaṇyatā* and cittakāyapraśrabdhi;

(g) arising *āvirbhāva* of orientation of the mind in the stage of samādhi by the above process;

(vi) enumeration of the different traits of a beginner with the above mental orientation; and

(vii) *piṇḍoddāna*.

IV. THE FOURTH YOGASTHĀNA

After delineating the various aspects of the ādikarmika caryā, Asaṅga proceeds to elucidate a detailed account of the two *gatis-laukika* (mundane) and *lokottara* (trans-mundane) of the pudgalas and various aspects of the path leading to the acquisition of *samādhi* and *yoga-bhāvanā*.

I Having acquired proper mental orientation in *kuśalapakṣaprayogatā*, the pudgala proceeds to tread over the path of empirical and trans-mundane paths.

A—Out of these, the mundane or empirical path has been said to be two-fold—

(i) of the *pṛthagjanas* with fetters (sakalabandhana) and,

(ii) of the *Śaikṣas* without fetters (vikalabandhanas).

In this process of spiritual discipline, the yogin acquires detachment from the desired objects (*kāmas*) through the sevenfod mental orientation—

(i) *lakṣaṇapratisaṁvedī* (pertaining to the knowledge of the lakṣaṇa of empirical existents),

(ii) *ādhimokṣika* (pertaining to determination),

(iii) *prāvivekya* (pertaining to loneliness),

(iv) *ratisaṁgrāhaka*, (acquirlng attractedness),

(v) *mīmāṁsā* (pertaining to analysis of kuśala and akuśala dharmas),

(vi) *proyoganiṣṭha* (related to the domain of prayoga), and

(vii) *prayoganiṣṭhāphala* (pertaining to the result of prayoga).

After this, the following topics have been elucidated in this context—

(i) the resultant of the sevenfold mental orientation—and the method (*vidhi*) of *yoga-manaskāra-bhāvanā*,

(ii) nature of the *audarika* (gross objects),

(iii) the two-fold desired objects (*kāmāḥ*),

(iv) the two-fold *kāma vitarka*—

(a) *saṁprayogaviveka*, and

(b) *ālaṁbana viveka*,

(v) the *upakleśas*,

(vi) nature of the four stages of trance acquired after the extinction of the *akuśala dharmas*,

(vii) defects in the *prītinimittas* (the twofold *apakṣālas*),

(viii) the *varṇasaṁjñā* in the determination of the nature of *ākāśa*—the various *ānatyāyatanas*,

(ix) the twofold *samāpatti* without mental concentration

(a) *asaṁjñi samāpatti*, and

(b) *nirodha samāpatti*,

(x) entrance in the stage of *samāpatti*,

(xi) the five *ahbijñās*, the bhāvanā of twelve-fold *saṁjñās*,

(xii) a description of the person who is born in the species of the devas (having contemplated in the four *dhyānas*), and

(xiii) the traits of a detached person.

B —The description of the treading over the trans-mundane path (*lokottara-mārga-gamanaṁ*) contains—

(i) a detailed elucidation of the contemplation on the nature of the four Aryan truths as the main factor leading to the *duḥkha-vimukti* and thereby sevenfold mental orientation already enumerated (supra A ii);

(ii) analysis and arrangement of the elucidation of the four noble truths in the following fourfold way :

(a) the *Duḥkha Ārya Satya* analysed in terms of anityatva (mutability), suffering (duḥkha), non-egoisty, (anātmākāreṇa) and śūnyākāra (non-intrinsicness of empirical existents, etc.);

(b) the *Samudaya Ārya Satya* analysed in the fourfold way of :

(i) *hetu* (cause),

(ii) *samudaya* (origin),

(iii) *prabhava* (birth), and

(iv) *pratyaya* (factor; knowledge);

(c) the *Nirodha Ārya Satya* analysed in three ways :

(i) *nirodha* (cessation),

(ii) *śānta* (quintescent),

(iii) *praṇīta* (exalted) and

(iv) *niḥsaraṇa* (extinction, elimination); and

(d) the *Mārga Ārya Satya* analysed in the following way :

(i) *mārga* (the way to the cessation of suffering),

(ii) *nyāya* (leading to the way of cessation of suffering),

(iii) *pratipatti* (knowledge of the way, etc.), and

(iv) *niryāṇa* (extinguishing the suffering, etc.);

III. the analysis and elucidation (*parīkṣaṇa*) of the first *Ārya Satya* in the following ten ways: through *upapattisādhanayukti* :

(i) *vipariṇāma*,

(ii) *vināśa*,

(iii) *viyoga*,

(iv) *saṁnihita*,

(v) *dharmatā*,

(vi) *saṁyojana-bandhana*,

(vii) *aniṣṭa*,

(viii) *ayogakṣema*,

(ix) *anupalaṁbha*, and

(x) *asvātantrya*;

IV. further analysis and elucidation of the evanscent character of the empirical dharmas through enumeration of the twofold *vastu*' (by analysing the dependent (*idaṁpratyayatā*) character of these existents)—the external (bāhya) and the internal (*ādhyātmaṁ*), while the former has been said to be sixteenfold, the fifteen-fold *vipariṇāma* of the latter has also been enumerated along with the eight causes of this '*vipariṇāma*', namely—*kāla-parivāsa* (*agedness*), *paropakrama* (mutual attack), *upabhoga* enjoyment), *ṛtuvipariṇāma* (transformation caused by weathers), *agnidāha* (transfor-

mation caused by fire-burning), *udakakleda* (wetting by water), *vāyuśoṣa* (dryness through airy factors) and miscellaneous factors of vipariṇāma (*pratyayāntara samudgamaḥ*). Besides these, various kinds, fifteen in number, of *vipariṇāmānityatā* have also been enumerated.

In the same strain, Asaṅga proceeds to elucidate and analyse the dependent origination of the worldly existents (partītyasamutpannatva) by illustrating the following details :

(i) *pratyakṣādhipateya manaskāra* (the orientation of the mind based on perceptive experiences),

(ii) *ānumānika manaskāra* (the orientation of mind based on inference, etc.), and

(iii) *īśvara nirmāṇānumānanirāsa* (refutation of the inference positing the creation of the visible world by īśvara (from the Buddhist view-point).

II. The following miscellaneous topics have also been appended to this discussion of treading over the twofold paths (mundane and trans-mundane) :

(a) the thorough knowledge of anityatā in five ways (*ākāras*) and the *sākṣātkāra of duḥkhasatya,*

(b) knowledge of the four *arya satyas* in ten ways,

(c) *laukika agra dharmas,*

(d) traits of an *anāgāmi-pudgala,*

(e) the five *ānantarya karmans,*

(f) the determinative orientation of mind *(ādhimokṣika manaskāra)* and the mental orientation regarding loneliness *(prāvivekya manaskāra)*,

(g) traits of a *srota āpanna pudgala,*

(h) the nature of contemplation *(bhāvanā)* along with its eightfold functions *(karma)* and elevenfold types, the *śamatha-bhāvanā*, the *vipaśyanā bhāvanā*, the *laukikamārga-bhāvanā*, the *lokottaramārga-bhāvanā* and the *mṛdu-adhimatra bhāvanā*,

(i) the *prayoga mārga*—comprehending the discussion on the nature of *ānantarya-vimu ktiviśeṣamārga* and the *vājropama samādhi*,

(j) the *Uddānakārikā* and the colophon indicating the end of the SBh.

संस्कृत भूमिका

III. संस्कृत भूमिका

22. **आङ्ग्लभूमिकासङ्क्षेपः**

1. अथेयं समुपह्रियते बौद्धतत्त्वरसिकेभ्यो तत्त्वदर्शनरुचिभ्यो योगाचार-दार्शनिकशिरोमणेराचार्यार्यासङ्गस्य योगाचारसाधनविधौ आधारग्रन्थस्य योगाचार-भूमिशास्त्रस्य त्रयोदशी भूमिः श्रावकभूमिर्नाम या खल्वनुपलब्धचरा, मातृकारूपेणो-पलब्धा, चित्रच्छायानुकृतितया च प्रस्तुता। इमामेव विस्तारितां चित्रच्छायानु-कृतिमधिष्ठायास्माभिर्ग्रन्थस्यास्य मातृकाया लिपिरादर्शीकृता, समुपलब्धविविधपक्ष-सामग्रीभिश्च सम्पाद्य, यथाकथञ्चिद् विदुषां दृष्टिपथमानीयमाना चेयं कृतिर्योगाचार-परम्परायां योगसाधनविधेः प्रशस्तं मार्गं वैपुल्येन परिदीपयति।

2. त्रिंशच्चित्रपट्टेषु व्यवस्थितेयं मातृकानुकृतिर्योगाचारभूमिशास्त्रस्य मातृकातः, तदङ्गभूतबोधिसत्त्वभूमेश्च मातृकातः पृथक्स्वरूपतया समुपनिबद्धेति विद्वन्मण्डलीष्वस्याः श्रावकभूमेः वैपुल्येन समादरो माहात्म्यं च ख्यापितमित्यपि विदितप्रायमेव। अस्या मातृकाया आदिमेषु विंशपर्णेषु चित्रानुकृतौ पौर्वापर्यक्रमो विपर्यस्तः। तत्तु भोटदेशस्थविहारेषु मातृकासुरक्षाव्यवस्थादोषेणैवेति मन्यामहे। प्राचीनत्वादस्या मातृकायाः कतिपये अंशाः परिवर्तिता, विशीर्णा विगलितास्त्रुटिताश्चेति मातृकायां पाठन्यूनतादोषोऽपि समुद्भावितः। प्रारम्भिकाणि कतिचित्पर्णान्यस्या मातृकाया नोपलभ्यन्ते आधारमातृकायामित्यप्यनया चित्रानुकृत्याऽनुमीयते। मातृकायां पाठशोधनमपि पार्श्वटिप्पणीषु च दरीदृश्यते। अनेन मातृकालेखकस्य दोषाः पूर्व-मप्युद्भाविता इति ज्ञायते।

अस्यां खलु मूलमातृकायां योगाचारभूमेः श्रुतमयी-चिन्तामयी-प्रत्येकबुद्धभूमीना-मपि कतिपये प्रमुखा अंशा विशकलितरूपेण समाकलिताः। एषु परमार्थगाथा अभि-प्रायिकार्थगाथा-शरीरार्थगाथाव्यवस्थानानि, हेतुविद्या च विशेषमाकर्षयन्ति अध्येतारम्।

3. आर्यासङ्गपादो भारतीयबौद्धपरम्परासु योगाचारदर्शनस्यादिमाचार्यरूपेण प्रथितचरः, किन्तु यावता प्रातःस्मरणीयैर्महामहोपाध्यायैः पं० हरप्रसादशास्त्रिमहा-भागैः, तुषिताचार्यैरुदिताचार्यैश्च[1] मैत्रेयनाथाचार्यपादानां जीवितकृतित्वे ऐतिह्येन प्रामाण्येन व्यवस्थापिते, अस्य योगाचारप्रस्थानस्याद्याचार्यो मैत्रेयनाथस्तदुदित-सिद्धान्तानां प्रवर्त्तको वक्ता चाऽऽर्यासङ्ग इति व्यवस्थितम्।[2] अचिरमेव प्रकाशितेषु

1. Prof. G. Tucci and Prof. H. Ui.
2. तु० मध्यान्तविभागभाष्यटीका, पृ० 3।

ग्रन्थेष्वप्येषा परम्परा अनुपदमुपबृंहिता। यदवोचदाचार्यो ज्ञानश्रीमित्रः—

आर्यासङ्गमनङ्गजिन्नयवहो यद्भूपतीशोऽन्वशा-
दाचार्यो वसुबन्धुरुद्धुरमतिस्तस्याज्ञयाऽऽदिद्युतत्।
दिग्नागोऽथ कुमारनाथविहितासामान्यसाहायक-
स्तस्मिन् वार्तिकभाष्यकारकृतिनोरद्यानवद्या स्थितिः॥

तथा—

सूत्रालङ्कारमार्यीयं भाष्ययुक्तं च चिन्तय।
यत्र रूपादिराख्यातः परतन्त्रपरिस्फुटः॥

एवमेव अभिसमयालङ्कारालोकशास्त्रे आचार्यहरिभद्रसूरिणापि—

मायारूपसमानभावविदुषां मुक्तिं परां योगिनां
संसारोदरवर्तिदोषनिचये संमूर्छितान् देहिनः।
मैत्रेयेण दयावता भगवता नेतुं स्वयं सर्वथा
प्रज्ञापारमितानये स्फुटतरा टीका कृता कारिका॥
भाष्यं तत्त्वविनिश्चये रचितवान् प्रज्ञावतामग्रणीः
आर्यासङ्ग इति प्रभास्वरयशास्तत्कर्तृसामर्थ्यतः।
भावाभावविभागपक्षनिपुणज्ञानाभिमानोन्नतः
आचार्यो वसुबन्धुरर्थकथने प्राप्तास्पदः पद्धतौ॥ इति समुदीरितम्।

4. आर्यमैत्रेयकृतयोऽसङ्गपादेन व्याख्याताः। तथा हि तस्य अभिसमयालङ्कारकारिकाशास्त्र-उत्तरतन्त्र— महायानसूत्रालङ्कारशास्त्र - मध्यान्तविभागशास्त्र-धर्मधर्मताविभङ्गप्रकरणानि तेन व्याख्यातानि। किन्तु नैतेषु सर्वेषु शास्त्रेषु तस्य टीकाः समुपलभ्यन्ते। केवलं महायानसूत्रालङ्कारभाष्यशास्त्रमसङ्गकृतित्वेनोपलभ्यते। अभिसमयालङ्कारालोकशास्त्रे च तत्प्रणीताया अभिसमयालङ्कारटीकाया वचनोद्धारेण अनुमीयतेऽस्य ग्रन्थस्योपरि आर्यासङ्गेन टीका विहितेति। किन्तु ग्रन्थान्तरेषु तत्प्रणीता टीका नाद्यावधि समुपलब्धा प्रकाशिता वा। महायानोत्तरतन्त्रशास्त्रस्य समुपलब्धा टीका तु वस्तुतः सारमतिलेखनीसमुद्भूतेति विदुषामाग्रहस्तथ्यानुकूल एव। वज्रच्छेदिकाप्रज्ञापारमितोपरि आर्यासङ्गरचिता कारिकासप्ततिमयी टीका प्राचार्येण तुषितवरेण सम्पाद्य प्रकाशमानीता। योगाचारभूमिशास्त्रमस्याचार्यस्य विपुलतमा कृतिर्यस्यां खलु मैत्रेयोद्भावितपरम्परायाः साधनविधेः दर्शनभित्तेश्च प्रपञ्चविन्यासः। अत्र वर्णनशैलीविधानेन, सूक्ष्मतत्त्वप्रस्फुरणेन माहायानिकाऽभिधर्ममूलविज्ञानवाद-विचारधारा प्रशस्तरूपेण प्रस्फुटितेति अस्य ग्रन्थरत्नस्य माहात्म्यं महायान-योगाचार-विचारधारायां स्वयमेव परिदीप्यते। अत्रैव समाकलिता बोधिसत्त्वभूमिर्बोधिसत्त्वानामाचारपरिपाटीं सम्यगुपनिबध्नाति। भोटपरम्परायां चीनदेशीयपरम्परासु चाप्यस्य

ग्रन्थरत्नस्य माहात्म्यं सर्वथा उररीकृतम्। अत्र प्रस्तुता श्रावकभूमिरस्यैव ग्रन्थरत्नस्य त्रयोदशी भूमिः। आचार्यप्रह्लादप्रधानसम्पादिते अभिधर्मसमुच्चये, आचार्यसङ्गो माहायानिकमभिधर्मं समासरीत्या व्याचष्टे। अत इदमपि मन्यते यदस्मिन् ग्रन्थे श्रावकभूमिवर्णिता विषयाः समासेन समाकलिताः। असङ्गकृतित्वेनान्यदेशीयपरम्परासु प्रथिताः महायानसम्परिग्रहशास्त्र-तत्त्वविनिश्चयभाष्य-प्रकरणार्यवाचा- महायानाभिधर्मसङ्गीतिशास्त्र-सन्धिनिर्मोचनभाष्यग्रन्थाः नाद्यावधि गीर्वाणवाण्यामुपलब्धाः प्रकाशमायाता वा।

5. यद्यप्यार्यासङ्गस्याविर्भावकालविषये विद्वांसो विवादमापन्नास्तथापि तस्य गुप्तशासकानां शासनसमये प्रादुर्भाव इत्यत्र न काचन विमतिः। वसुबन्धोरग्रजोऽयमार्यासङ्गश्चन्द्रगुप्तविक्रमादित्ये भुवि प्रशासति (320-400 ई०) ईशवीयवर्षेषु 340 तः 415 ई० पर्यन्तसमयसमीपकाले प्रादुर्बभूवेति प्रदर्शितमस्माभिराङ्ग्लभूमिकायाम्। विस्तरभिया नात्र सन्दर्भादयः सङ्कलय्य प्रदर्श्यन्ते।

6. महायाने दीक्षाग्रहणादर्वागार्यासङ्गपादो हीनयाने सर्वास्तिवादप्रस्थानान्तर्गत-महीशासकनिकायेन स्वमतं दृढीचकार। अस्मिन्निकाये स वैदेहकेन पिण्डोलाचार्येण दीक्षितः सन् नैकान् ग्रन्थान् निबबन्ध। किन्त्वनेन महायाने दीक्षाग्रहणादनन्तरं तत्प्रचारार्थं प्रसारार्थं च नैके ग्रन्था निबद्धा यैः खलु महायानदर्शन-विशदीकरणपुरस्सरं योगाचारनयराद्धान्ताः प्राकाश्यमानीताः। स्वगुरोर्मैत्रेयनाथस्य कृतीष्टीकया विभूष्यानेन योगाचारभूमिशास्त्रं निरमायि यत् खलुयोगाचारदर्शनस्य साधनभूमिप्रकाशः। ग्रन्थेऽस्मिन् योगाचारसाधकस्य चरमलक्ष्यप्राप्तिपर्यन्तं सप्तदशभूमयः मनोमयीत्यादिका निरुपधिकेत्यन्ताः समाकलय्य व्यवस्थापिता यासामन्यत्रैकत्र कुत्रचिदपि उपलब्धसौगतग्रन्थेषु समुल्लेखो नोपलभ्यते। विशकलितरूपेण इतस्ततो द्वित्राः, पञ्चषा, दश वा भूमय उपनिबध्य समाकलिता महायानादिग्रन्थेषु येषु चासामत्र योगाचारभूमावुपनिबद्धानां सप्तदशभूमीनां माहायानिक-योगाचारपरम्परायां परिग्रहस्य सङ्केत उपलभ्यते। चीनदेशीयपरम्पराभिश्चैवं ज्ञायते यदार्यासङ्गादपि प्रागासीद् बौद्धपरम्परासु योगाचारभूमिपरम्परा। तत्र एव बुद्धसिंह—बुद्धभद्रादीनामाचार्याणां योगाचारभूमिग्रन्था आसन्नित्यपि ज्ञायते। एतेनैतदायाति यदाचार्यासङ्गपादः बौद्धयोगाचारभूमिग्रन्थपरम्परया प्रभावितः सन् स्वकृतिं ग्रथयाञ्चकार।

7. आर्यासङ्गपादेन न केवलं निखिलबौद्धशास्त्राणि सम्पूर्णत्वेनाधीतान्यपि तु सकलश्रौतपरम्पराग्रन्था अपि तेन गृहीतार्था इति नात्र काचन विमतिरुचिता। सन्ति तत्र तावदेतादृशा सङ्केता योगाचारभूमिशास्त्रे यैरिदं प्रमाणीभवति यदार्यासङ्गपादैर्बौद्धशास्त्रवत् ब्राह्मणपरम्पराशास्त्राण्यपि सुष्ठ्वधीतानि। शतपथब्राह्मण-

जैमिनीयोपनिषद्ब्राह्मण-ताण्ड्यमहाब्राह्मण-कौषीतकिब्राह्मणप्रभृतिष्वार्षग्रन्थेषु प्रतिपादितानां केषांचिद् विषयाणां श्रावकभूमिवर्णितविषयैः साम्यमुपलभ्यते। बृहदारण्यकोपनिषत्स्थ-मधुविद्यायाः प्रभावोऽपि श्रावकभूमेः कतिपयांशेषु दृश्यत इति यथावसरं प्रदर्शितमस्माभिः। आचार्येण माहायानिकदर्शनग्रन्थास्तु साङ्गत्वेन तत्त्वतो विचारतश्च परिगृहीता येषु लङ्कावतार-ललितविस्तर-समाधिराज-दशभूमक-पितृपुत्रसमागम-प्रतीत्यसमुत्पादादिविभङ्गनिर्देशसूत्र-शालिस्तम्बप्रभृतयो महायानसूत्रग्रन्थाः प्रमुखाः।

सर्वास्तिवादाद्यन्यनिकायग्रन्थार्था अपि तथैव तेन तात्त्विकत्वेन परिगृहीताः। वस्तुतस्तु आर्यासङ्गेन न केवलं बौद्धादिशास्त्राणि अर्थतः परिगृहीतानि, किन्तु तस्मिन् समये प्रचलितानां सकलशास्त्राणां परिज्ञानमसङ्गेन प्राप्तमिति तत्कृतीनामवलोकनेन प्रतिभाति। आयुर्वेदादिशास्त्रपरम्पराज्ञानमपि तद्ग्रन्थानुशीलनाज् ज्ञायते। योगाचारभूमौ प्रस्तुता हेतुविद्या चरक-सुश्रुतसंहितयोरुपलब्ध-तन्त्रयुक्तिविवरणेन तुलनामारोहति। तथैवार्थशास्त्रप्रस्तुता तर्कविद्यापि अत्र प्रस्तुत हेतुविद्याया मूलत्वेनाङ्गीकर्त्तुं शक्यते।

साङ्ख्य-न्याय-वैशेषिक-ज्यौतिष-राजविज्ञान-आन्वीक्षिकीप्रभृतीनि शास्त्राणि तेन सुष्ठु अधीतानीति योगाचारभूमिशास्त्रादवगम्यते। किन्तु आर्यासङ्गपादस्य बौद्धतान्त्रिकपरम्परया एतादृशः कश्चन सम्बन्धो नासीद् येनासौ गुह्यसमाजतन्त्रस्य प्रणेतेति स्वीक्रियेत। यद्यपि तद्ग्रन्थेषु आश्रयपरिवृत्तेरुल्लेखो[1] वर्तते किन्तु तत्प्रपञ्चविगमसूचकमेवेति नात्र कश्चित्सन्देहावकाशोऽपि।

मन्त्रयानवज्रयानयोर्मूले तान्त्रिकविचारे बोधिचित्त-युगनद्ध-वज्ररूपशून्यता-महासुखरूपनिर्वाण-सहजसिद्धि-मन्त्रधारणीप्रयोगादीनां तत्त्वानां तन्त्राभिप्रेतार्थेषु प्रयोगोऽसङ्गकृतिषु नोपलभ्यते। यद्यपि बोधिसत्त्वभूमौ[2] एकत्र बोधिसत्त्वचित्तोत्पादप्रकरणे बोधिचित्तमुल्लिखितम्, तथापि तत्र तन्त्राभिप्रेते तात्पर्ये एव प्रयुक्त एष शब्द इति नावधारयितुं शक्यते। यद्यपि श्रावकभूमौ[3] वज्रोपमसमाधिरपि वर्णितस्तथापि मैत्रेयासङ्गकृतिषु शून्यतापर्यायरूपेण वज्रपदप्रयोगो[4] नोपलभ्यते, न वा तत्र महासुखा-

1. महायानसूत्रालङ्कारभाष्यम् 9/45-46 ; तु० अभिधर्मसमुच्चयः, अभिसन्धिविनिश्चयः, पृ० 106, 19-20 ; शमथविपश्यनयोर्युगनद्धस्योल्लेखोऽपि श्रावकभूमौ समुपलभ्यते,, पृ० 404-5।
2. बोधिसत्त्वभूमिः, पृ० 8; तु०, महायानोत्तरतन्त्रशास्त्रम्, 1/162, 5/1।
3. पृ० 506-510।
4. यथा अद्वयवज्रसङ्ग्रहे, पृ० 23—
   दृढं सारमसौशीर्यमच्छेद्याभेद्यलक्षणम्।
   अदाहि अविनाशि च शून्यता वज्रमुच्यते ॥—उक्तम्; तु०, ज्ञानसिद्धिः, 1/47।

द्वयाकारेण[1] निर्वाणस्य वर्णना प्राप्यते। एवमेव सहजसिद्धि[2]धारण्यादिविषया-नुल्लेखोऽपि आर्यासङ्गपादस्य तन्त्र-परम्परासम्बन्धवैधुर्यमेव प्रतिपादयतीति तस्य गुह्यसमाजतन्त्रस्य तट्टीकाया वा कर्तृत्वं[3] सर्वथाऽपास्तम्।

8. आर्यासङ्गपादैः प्रतिपादिते योगाचारविज्ञानवादे साधनभूमि-विचार-सरण्योः समन्वयो वर्तते। तस्य दार्शनिकराद्धान्तप्रतिपत्तौ एकतस्तु सौत्रान्तिकानां साकारवादनयस्य बाह्यार्थास्तितासिद्धान्तस्य निरसनपूर्वकमालोचनस्य साकाराणां विषयाणामस्तित्वख्यापनस्य च, अपरतस्तु माध्यमिकानां सर्वशून्यताराद्धान्तस्य प्रभावो लक्ष्यते। सौत्रान्तिकानां बाह्यार्थस्य बुद्धयाकारानुमितस्याऽस्तितास्वीकारस्य च योगाचारबाह्यार्थप्रतिषेधसिद्धान्तोपरि प्रभावः संलक्ष्यते माध्यमिकानां शून्यतानयस्य, निःस्वभाव-नैरात्म्यसिद्धान्तस्य च, तत्प्रतिपत्तिसरणेश्च योगाचारविज्ञानवाद-सिद्धान्तप्रतिपत्तिप्रणाल्युपरि प्रभावो दृश्यत इत्यनुमीयते यदार्यासङ्गेन तद्गुरुणा मैत्रेयनाथाचार्यपादेन च योगाचारसिद्धशान्तपुष्ट्यै सौत्रान्तिक-नयाऽङ्गीकृत-बुद्धया कारानुमित-बाह्यार्थास्तित्वसाकारत्वादं माध्यमिकानाञ्च शून्यतानयं समन्वीय योगा-चारविज्ञानवादः सिद्धान्ततो व्यवस्थापितः।

9. असङ्गकृतिषु बौद्धशास्त्राङ्गभूतस्य न्यायशास्त्रस्य हेतुविद्यापरपर्यायस्य परिग्रहोऽपि दृश्यते। यद्यपि बौद्धन्यायस्यादिमस्वरूपं मैत्रेयनाथस्य कृतिषु संभावित-तयोपलक्ष्यते किन्तु तेन हेतुविद्या-प्रतिपादनपरः कश्चिदेवविधो ग्रन्थो निरमायि इति न जानीमहे, न वाद्ययावधि एवंविधः कश्चन ग्रन्थः समुपलब्धो येन तस्य बौद्धहेतु-विद्याप्रवर्तकत्वं प्रामाण्येन व्यवस्थाप्येत। किन्तु परवर्तिषु बौद्धन्यायग्रन्थेषु मैत्रेयनाथ-असङ्ग-वसुबन्धु-दिग्नाग-कुमारनाथप्रभृतीनामाचार्याणां बौद्धन्यायपरम्परावस्थापकत्वेन समुल्लेखो मैत्रेयनाथाचार्यपादानामपि हेतुविद्यापरस्य कस्यचिद् ग्रन्थस्य कर्तृत्वं द्योतयति। अनेन सिद्धान्तप्रतिपत्तिप्रणालीव्यवस्थापनमात्रे तस्य प्रामाण्यमित्यपि स्वीक्रियेत, किन्तु ग्रन्थरचना तु तस्य नैवं स्वीकर्तुं शक्यते, प्रमाणाभावात्। योगाचार-भूमिशास्त्रस्य मूलं यदि मैत्रेयाचार्योपदेशास्तत्प्रतिपादितसिद्धान्ता वा स्वीक्रियेरन् तर्हि

1. तु० अद्वयवज्रसङ्ग्रहः, पृ० 50—
वज्रसत्वं नमस्कृत्य प्रज्ञोपायस्वरूपकम्।
महासुखाद्वयं वक्ष्ये वस्तुतत्वं समासतः ॥;
ज्ञानसिद्धिः, 7/3 : सर्वताथागतं ज्ञानं स्वसंवेद्यस्वभावकम्।
सर्वसङ्ख्याग्रभूतत्वात् महासुखमिति स्मृतम् ॥
2. द्र० सहजसिद्धिः, इण्डो इरैनियन जर्नल, 10. 135-141।
3. यथा प्रत्यपादि विनयतोषभट्टाचार्यमहोदयैः,
ऐन इण्ट्रोडक्शन टु बुद्धिस्ट् ईसोटेरिज्म्, पृ० 54, 126 इत्यादौ।

आर्यमैत्रेयनाथस्य बौद्धन्यायस्य आदिमाचार्यत्वमप्यङ्गीकर्तुं शक्यते। वस्तुतस्तु असङ्गगुरोरभिनिवेशो न तर्के तन्त्रयुक्तौ वाऽऽसीत् संवृतिविकल्पास्पदीभूतत्वादस्य वाग्विशुद्धेर्वादविद्याया वा, अपितु तस्याभिप्रायो व्यक्तमेव परमार्थसाधनपरतयाऽभिव्यक्तस्तद्यथा महायानसूत्रालङ्कारभाष्ये (1-16) 'धर्मस्य प्राप्तिः, प्रत्यात्मं विमुक्तिज्ञान' मित्यादिना आर्यासङ्गेन विस्पष्टं समुदीरितम्।

बौद्धपरम्परायामार्यासङ्गपादेन योगाचारभूमिशास्त्रेऽभिधर्मसमुच्चये च तन्त्रयुक्त्यपरपर्याया हेतुविद्या 'परीक्षाञ्च नयद् विज्ञानं वस्तु। तद्यथा वादो वादाधिकरणं वादाधिष्ठानं वादालङ्कारो वादनिग्रहो वादनिस्सरणं वादे बहुकरा धर्मा,' इति प्रथमबारं चिन्तामयीभूमौ प्रस्तुता। तथा बोधिसत्त्वभूमौ अध्यात्मविद्या हेतुविद्या शब्दविद्या व्याधिचिकित्साविद्या शिल्पकर्मस्थानविद्येति (पृ० ६८) पञ्चविद्यास्थानानि परिगण्य, षड्विधविरोधे (पृ० ६९) वाग्विरोधो युक्तिविरोधश्चोपन्यस्तः। एवमेव चिन्तामयीभूमौ हेतुविद्याप्रकरणे साधनविशदीकरणे पश्चात्कालीनैर्नैयायिकैः अनुमानाङ्गतया स्वीकृतानि प्रतिज्ञाहेतूदाहरणान्यपि सारूप्यवैरूप्याभ्यां सहैव प्रस्तुतानि, तथा प्रत्यक्षानुमानाऽऽप्तागमानां स्वरूपमपि वैशद्येन, विश्लिष्य प्रस्तुतम्। तदेव दिङ्नाग-धर्मकीर्तिप्रभृतिबौद्धन्यायाचार्याणां प्रत्यक्षादिप्रमाणलक्षणस्वरूपनिर्धारकमभूत्। अत इदमपि ज्ञायते यत्प्रत्यक्षानुमानाप्तागमप्रमाणानां लक्षणं बौद्धन्यायपरम्परायां प्रथमत आर्यासङ्गेनैव निर्धारितं तदेव आचार्यवसुबन्धुना दिङ्नागधर्मकीर्तिप्रमुखैश्च परवर्तिभिराचार्यैरङ्गीकृतम्।

10. असङ्गप्रणीतं योगाचारभूमिशास्त्रमतिविपुलमासीत्। उपलब्धयोगाचारभूमिशास्त्रग्रन्थस्तु तस्यैकदेशमात्रमेव। आसीत्तत्र सङ्ग्रहणीचतुष्टयम्- -वस्तुसङ्ग्रहणी, पर्यायसङ्ग्रहणी, विवरणसङ्ग्रहणी, विनिश्चयसङ्ग्रहणी च। एताभिस्सह योगाचारभूमिशास्त्रस्य सप्तदशभूमयो (माहायानिकयोगाचार (भूमि) परम्पराया) अभिधर्मतया योगाचारभूमिविनिश्चयसङ्ग्रहण्या भोटानुवादे आर्यासङ्गोक्तितया व्याख्याताः[1]। एवं सम्पूर्णोऽयं योगाचारभूमिशास्त्रग्रन्थो मूलग्रन्थस्य संग्रहणीचतुष्टयात्मकस्यैकांशमात्रमेवेति निश्चिनुमः।

11. अत्र प्रथमवारं सम्पूर्णत्वेन प्रस्तूयमानायाः योगाचारभूमेरङ्गभूतायाः श्रावकभूमेरुत्तरभारतीय नागरीवर्गीयायां लिप्यां प्राप्ता मातृका शास्त्रस्यास्यान्यभूमय

1. द्र० Alex Wayman, Analysis of the Śrāvakabhūmi Manuscript, Introduction, यत्र भोटानुवादेन सह प्रस्तुतमाङ्ग्लभाषान्तरमित्थं प्रतिपादयति—pp. 32-33, Among them comprisal of "alphabet" (mātṛkā) (i. e., "Abhidharma") means the seventeen bhūmis and the four 'comprisals' (i. e. vastu, paryāya, vivaraṇa, and viniścaya saṃgrahaṇī), see also, p. 42-43.

इव संस्कृतभाषायां लिखिता या खलु सुतरामन्यभूमीनामपि भाषा। यद्यप्यस्यां भूमौ प्रयुक्तः पाठो नैकधा संशोधितोऽस्यां भाषायां लिपिलेखिकस्य प्रमादवशादनेके भाषादोषाः समापतिता ये खलु लेखस्य पालि-माहायानिकसंस्कृत-मागधी-भाषाप्रयोगसंस्कारवशादेवापतिता भवेयुरिति ग्रन्थस्यास्य भाषास्वरूपपरिशीलना-दवगम्यते। अस्य व्याकरणं पूर्णतः पाणिनिप्रोक्तव्याकरणनयानुसारीति नात्र प्राकृतप्रभावः कश्चिदेवंविधः परिलक्ष्यते येनास्या भूमेर्भाषा बौद्ध संकर(?)संस्कृतत्वेन परिगृह्येत। यद्यपि कतिपये धातुप्रयोगा नामप्रयोगा वा लेखकप्रमादवशाच्च्युता दृश्यन्ते किन्तु नैतावन्मात्रेण ग्रन्थस्य भाषाऽपरेति[1] वक्तुं शक्यते। प्रायशस्सर्व एवैते भाषादोषा व्याकरणस्खलितानि वा यथावसरं शोधितान्यस्माभिः।

12. मातृकायामनुपलब्धानामस्य भूमेर्मुख्यांशानां लुप्तानां भोटभाषान्तरात्संस्कृते पुना रचनाऽस्माभिः कृता। अस्याः पाठः प्रथमपरिशिष्टे प्रदत्तमित्याशास्महे न कश्चिदंश एवंविधस्त्रुटितो भ्रष्टो वा वर्तते येनास्या भूमेर्विषयावबोधो अर्थसम्भारस्य वा तात्पर्यावबोधो दुष्करो भूयादिति। विश्वसिमो विद्वन्मूर्धन्यानामधीतिबोधप्रचारण-परम्परयाऽस्य ग्रन्थरत्नस्य भूयानर्थावगमो विस्तरश्च भूयशोऽनेकशश्च भविष्यतीति।

श्रावकभूमेर्योगसम्भारः

1. आर्यावर्त्तीयदर्शनानां निखिलेषु प्रस्थानेषु चित्तशोधनक्रमेण परमार्थसाक्षात्कारो मोक्षो निर्वाणं वेति सङ्ख्यां गच्छति। तत्र चित्तशोधनोपायः योगपदेनाभिधीयते। अयं योगः क्वचित्तु जीवात्मपरमात्मनोर्योग इति[2], क्वचिच्च चित्तसमाधानमिति[3], क्वचित् आस्रवनिरोध[4] इति, क्वचिन्निर्जर[5] इति चाख्यातः। श्री अरविन्दमते[6]

1. यथा प्रा० एलेक्स वेमैन् महोदयेन प्रतिपादितम्, तत्रैव, तृतीयोऽध्यायः, पृ. 47-57।
2. पाशुपतसूत्रभाष्यम्, पृ. 6, 110।
3. यो० सू० 1/2।
4. श्रावकभूमिः, पृ० 9, 37—।
5. जैनमते खल्वेवं मन्यते, द्र० स० द० सं०, 3, पृ० 80; द्र० सुखाबोधा तत्त्वार्थवृत्तिः, पृ० 7-8; 176।
6. *The Synthesis of Yoga*, (*Sri* Aurobindo Birth Centenary Library Publication, Vol. 20, p.3). "All methods grouped under the common name of Yoga are special psychological processes founded on a fixed truth of Nature and developing out of normal functions, powers and results which were always latent but which are ordinary movements, do not easily or do not often manifest."

योगोऽयं जीवनस्य मूलतत्त्वत्वेन व्याख्यातो यः खलु चित्तसमाधानस्वरूपतया सामान्यप्रक्रियासम्बद्धोऽपि अव्यक्तशक्तिप्रकाशक-प्रकृति-विकाशपरचैत्तव्यापारतत्त्वत्वेनोपबृंहितस्वरूपो यत्र विश्वात्मजीवात्मनोरैक्यमभेदो वा परिस्फुरति।

निगमेष्वयं योगः सर्वथा चित्तचाञ्चल्यनिरोधकतया व्याख्यातः। तत्स्वरूपञ्च विवृतं तत्र चित्त-करणव्युपशमप्रवृत्तिरूपेण। इन्द्रियाणां लौल्यस्य निवृत्तिः परमार्थाधिगमश्च तत्र प्राधान्येन योगप्रवृत्तिफलम्। पातञ्जलदर्शनेऽयं योगः अप्रतिसङ्क्रमस्वरूपाया अपरिणामिन्याश्चितिशक्तेः स्वरूपस्थितिबोधकतया चित्तस्य व्युत्थानादिसकलावस्थासु वर्तमानानां वृत्तीनां निरोधपरकतया च व्याख्यातः। पाशुपतमतेऽयं योगः आत्मेश्वरसंयोगपरत्वेन व्याकृतः। तदुक्तं पञ्चार्थभाष्ये[1] 'अत्र आत्मेश्वरसंयोगो योगः। स पुनः पुरुषस्याध्ययनादिनैमित्तिकत्वादन्यतरकर्मणः स्थाणुश्येनवत्। चोदनाध्ययनादिवचनान् मेषवदुभयकर्मणः। यस्मात् सति विभुत्वे अनधिकारकृतत्वाद् वियोगस्य। वियुक्तस्यैव च संयोग उपदिश्यते। विषयरक्तविरक्तवत् क्रियायोगे। इह तु समाधिलक्षणे योगे संनियम इति।' तत्र योगपदेन चर्यापरः क्रियायोगो व्याख्यातः।

आर्हतदर्शने कायवाङ्मनस्कर्माणि योगपदेन व्याख्यातानि। त एवास्रवपदाभिहितानि वर्तन्ते येषां संवरनिर्जराभ्यां हानिः सम्पाद्यते। यदुक्तम्—

आस्रवो भवहेतुः स्यान्निर्जरो मोक्षकारणम्।
इतीयमार्हती मुष्टिरन्यदस्याः प्रपञ्चनम्॥[2]

आर्हतविचारवत् सौगतशासनेऽपि योगपदमविद्याऽऽस्रव-संयोजनौघपदवाच्यं चित्तकालुष्यपर्यायतया परिगृहीतम्। एतस्यैव तत्त्वकदम्बकस्य सामान्यं नाम क्लेश इति[3]। अस्यैव क्लेशजालस्य उपशमाय सर्वा सौगतऽऽचारपरम्परा चित्तशोधनसरणिश्चाङ्गीकृता। शीलमेव तत्र विशुद्धिमार्गाङ्गत्वेनाङ्गीकृतम्[4]। एत एव भावा निचितास्तत्र तत्र निकायग्रन्थेषु। तदभिहितं संयुत्तनिकायशासने बुद्धभगवत्पादैरपि—

सब्बदा सीलसम्पन्नो पञ्ञावा सुसमाहितो।
आरद्धविरियो पहितत्तो ओघं तरति दुत्तरन्ति॥
(सं० नि०, पा० टे० सो० 1/53)

तथा धम्मपदेऽपि समुदानीतम्—

सब्बे सङ्खारा अनिच्चा'ति यदा पञ्ञाय पस्सति।
अथ निब्बिन्दति दुक्खे एस मग्गो विसुद्धिया॥ (2/5)

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1. कौण्डिन्याचार्यरचितं पञ्चार्थभाष्यम्, पृ० 6।
2. अभिधर्मदीपः, पृ० 219-220।
3. सर्वदर्शनसङ्ग्रहः, पृ० 80।
4. द्र० विसुद्धिमग्गो, सीलनिद्देसो।

अयं चित्तोपक्लेशनिवृत्तिपरो विशुद्धिमार्गः ध्यानप्रज्ञासंवलितः चित्तदौष्ठुल्य-विधुरितः निर्वाणगामीति सर्वत्र सौगतसिद्धान्तेषु स्वीकृता सरणिः। मानवानां शीलसमुदाचारेण कर्मविद्याधर्मैर्जीवनस्य चेतसश्च शोधनं भवति। यदुक्तं मध्यमनिकाये—

कम्मं विज्जा च धम्मो च सीलं जीवितमुत्तमम्।
एतेन मच्चा सुज्झन्ति न गोत्तेन धनेन वा'ति॥
(3/262)

2. स्थविरदर्शने शीलप्रतिष्ठितमानवस्य चित्तप्रज्ञाभावनया निर्वाणसमधिगमः स्वीकृतः। तत्र सोपधिशेषनिर्वाणं निरुपधिशेषनिर्वाणञ्चेति द्वितयं समर्थितम्।

अस्यां योगतत्त्वनिरूपणशृङ्खलायां स्थविरसम्प्रदाये प्रामुख्येनैते विषयाः समुपबृंहिताः तेषां निरूपणञ्च कृतं तत्र तत्र ग्रन्थेषु—

चित्तम्, चित्तोपक्लेशः, चैतसिका धर्माः, चित्तोपशमः (चित्तास्रवनिरोधो वा), समापत्तिः, ध्यानचतुष्टयम्, तद्द्वारेण निर्वाणधिगमश्च।[1]

एतस्याः सौगतयोगपरम्पराया मूलं यद्यपि त्रिपिटकेषु विशकलितरूपेण यत्र तत्र समुपलभ्यते किन्तु त्रिपिटकेषु परवर्तिसाहित्यस्थानीयानां ग्रन्थानां वर्णनासु च सम्बद्धरूपेण योगतत्त्वानि संबहुलानि वर्णितानि सङ्केतितानि वा विद्यन्ते। यद्यपि निकायेषु तत्र तत्र समाधिस्थानीयानां धर्माणां चित्तक्षेपलक्षणानां चैतसिकानां च परिग्रहो वर्तते, किन्तु धर्मसङ्गण्यामेव प्रथमं योगतत्त्वानां चैत्तिकशुद्धिनिमित्तानां विधिवत् परिगणनं समुपलभ्यते। समासतो धर्मसङ्गण्यां चित्त-चित्तविक्षेपकरधर्म-चित्तोपक्लेशनिवृत्तिपरधर्म-भावनाप्रहातव्यधर्म-लौकिक-लोकोत्तरसमाध्यङ्ग-बोध्यङ्गानां विस्तरेण विवृतिरनेकशः समुपलभ्यते। धातुकथापुद्गलप्रज्ञप्तौ च चैतसिकधर्मपरिग्रह-पूर्वकं पुद्गलभेदाः परिकीर्तितास्तेषां विशेषाश्च वर्णनविषयतामापुः।

एतच्च बौद्धयोगतत्त्वकदम्बकं परवर्तिषु अभिधर्मकृतिष्वभिधर्मावतारादिषु-विशदरूपेण समुपन्यस्तस्वरूपं सत् कालान्तरे लुप्तप्रायमासीत्। अस्याः परम्पराया विशदः समुपन्यासः बुद्धघोषाचार्याणां विशुद्धिमार्गाभिधाने ग्रन्थे, स्वमूलस्वरूपे लुप्तप्राये उपतिष्याचार्यरचिते विमुक्तिमार्गे च समुपलभ्यते। स्थविरचिन्तनसरणि-मनुसृत्यैतयोर्ग्रन्थयोः शीलविशुद्धि[2]—धुताङ्ग-कर्म्मस्थान-पृथिवीकृत्स्न-शेषकृत्स्न-अशुभकर्मस्थान-षडनुस्मृति-ब्रह्मविहार-आरूप्य-समाधि-ऋद्धिविधि-अभिज्ञा-स्कन्ध - धा-

1. एतदर्थं द्रष्टव्यम्—अनिरूद्धाचार्यरचितोऽभिधम्मत्थसङ्गहो।

2. अस्माभिः 'विमुत्तिमग्गो'-ग्रन्थस्य प्रथमः परिच्छेदः शीलवर्णनात्मकः पालि-भाषायां पुना रचितः।

त्रिन्द्रियसत्य-दृष्टिविशुद्धि-प्रतिपज्ज्ञान-मार्गामार्ग-दर्शनविशुद्धि-प्रज्ञाभावनाकारेण पिटकानुगतयोगचर्याविधीनामुपन्यासः सविशेषतयाऽभिधर्मदृष्ट्या कृतः। निकायार्थकथास्वन्यासु पिटकाङ्गार्थकथासु चाप्याचार्यैरेषामङ्गानां भृशमुपन्यासः कृतः। अत्र मूलत्वेन शीलविशुद्धि-नैरात्म्य-प्रज्ञा-समाधिभावना-चित्तशोधनप्रतीत्यसमुत्पादभावनादितत्त्वानि समुपबृंहितानि। तदुपर्येव योगप्रासादः समुत्थापितः।

अनन्तरं च विभाषामूलमङ्गीकृत्य वसबन्धुराचार्योऽभिधर्मकोशशास्त्रं ग्रथितवान् सङ्घभद्रश्च न्यायानुसारशास्त्रं न्यबध्नात्। अन्यानि अभिधर्मदीप-समयप्रदीपाऽभिधर्मामृताऽभिधर्महृदयादिशास्त्राण्यपि निबद्धानि। सर्वत्रैवात्र स्थविराभिधर्म प्रभावः संलक्ष्यते क्वचिच्च स्वतन्त्रा विचारा अपि प्रकाशिताः। एतेषां योगचर्यासु प्रवृत्ता भेदप्रणाली नात्र विचारणाविषया। किन्तु सर्वत्र लौकिकलोकोत्तरसमाधिशिक्षात्रय-नैरात्म्यभावना-प्रतीत्यसमुत्पादाऽशुभ-प्रज्ञा-दुःखानित्यभावनामूलकमेव चित्तोत्पादनं तत्परिष्कारचर्याविधिश्च प्रामुख्येन समुपबृंहितः।

3. योगाचारपरम्परासु चायं योगचर्याविधिः चित्तशोधनव्यापारप्रणाल्या समुपबृंहितः तत्र शतधर्माश्चैतसिका विवृता[1] येषां परिशोधनेन समवाप्त्या वा चित्तशुद्धिः समुपजायते। योगाचाराणामियं योगप्रणाली महायानसूत्रानुसारिणी दशभूमिपारमितादिनयानुगतेति नात्र काचन वैमत्यदृष्टिः। अनास्रव-धर्मकायावाप्ति-विमलचित्तस्वरूपाधिगमपूर्वकं निर्वाणसमधिगमस्तथतासाक्षात्कारश्च तत्र योगचर्यायाः चरमं फलम्।[2]

योगाचाराणां चर्यासु मूलभित्तित्वेनाऽऽभिधार्मिकाणां चर्यापद्धतिरङ्गीकृता[3]। तस्मात्तेषां सम्प्रदायेऽपि अभिधर्मसङ्ग्रहो वर्तते, तत्र स्वीकृता चर्या प्रायशः स्थविरवैभाषिकचर्याया भिन्ना, यद्यपि तत्र तत्र केचन सिद्धान्तभेदास्समनुगता दृश्यन्त एव।[4]

योगाचारभूमिपरम्परा असङ्गाचार्यात्प्रागपि विद्यमानाऽऽसीदिति चीनदेशीयबौद्धपरम्पराभ्यो ज्ञायते।[5] तत्र सङ्घरक्ष-बुद्धसेनप्रभृतीनामन्येषां बौद्धाचार्याणां

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1. द्र० शतधर्मविद्यामुखम्, सर्वास्तिवादपञ्चवस्तुकशास्त्रम्, परिशिष्टम्, पृ० 49-50।
2. तु० मध्यान्तविभागः 4/19-22; म० वि० भा०, पृ० 50-5।
3. तु० अभिधर्मसमुच्चयः, प्रह्लादप्रधानसम्पादितः, भूमिका, पृ० 22; Th. Stcherbatsky, Conception of Buddhist Nirvāṇa, Introduction.
4. अ० स० भूमिका, पृ० 22।
5. E. Lamotte, Historie du Buddhisme Indien, p. 772; Alex Wayman, AŚM, Introduction.

योगाचारभूमिग्रन्थानां समुल्लेखः प्राप्यते। योगाचारभूमिपदेनात्र योगाचाराणां प्रक्रियया निर्वाणसमधिगमाय नैकासु भूमिषु साधनचर्यापरिपूरेः समवाप्तव्यतया चर्यायाः परिनिष्ठा तन्मुखेन विमुक्तिलाभो भवतीति ज्ञेयम्। तत्रासङ्गस्य प्रस्तुते योगाचारभूमिग्रन्थे सप्तदशभूमिषु चर्यापरिपूरिं विधाय निर्वाणसमधिगमाय मार्गो देशितो येन विमलचित्तपूर्वकमनास्रवविज्ञानधातोः समधिगमः करणीयः। अत्र सर्वत्र महायानमार्गानुसारेण चर्याऽङ्गीकृता, तत्परिपूरये च साधनमार्गः समनुदेशितः।[1]

मैत्रेयाचार्यपादानां पट्टशिष्यभूत आर्यासङ्गः[2] महायाने दीक्षाग्रहणात् प्राक् सर्वास्तिवादान्तर्गतमहीशासकनिकायमङ्गीचकारेति चीनदेशीयबौद्धपरम्परासु अङ्गीकृतम्।[3] तदनुसारेणैव न तेन योगाचारभूमीनां बोधिसत्त्वभूमेरितरभूमीनां परिवर्णनं चाकारि। किन्तु नैतासु भूमिवर्णनासु कश्चिद् भेदो विशेषो वा संलक्ष्यते येनैतासु महायानविरोधिता हीनयानानुगामिता वा परिदृश्येत। पञ्चविज्ञानसम्प्रयुक्तभूमेः श्रावकभूमिपर्यन्तञ्चासङ्गदर्शनस्य योगाचारीयस्याभिधर्ममूलकता सर्वथा परिलक्षिता भवति। एतद्धि बोधिसत्त्वभूमौ आचार्येण नासकृद् व्यवस्थापितम् यत् श्रावकयाननयेन मूचर्यालं परिगृह्य बोधिसत्त्वः महायानाभिमुखो भूत्वा चर्यासाधनं कृत्वा विमुच्यते।

तस्माच्छ्रावकभूमौ परिगृहीतानि योगतत्त्वानि चर्याङ्गानि च न श्रावकयाननयेनैव सर्वथाऽङ्गीकृतान्यपि तु महायानानुसारिणी हि एषा श्रावकभूमिचर्यापद्धतिः या खलु आभिधर्मिकमूलतया अङ्गीकृता।

श्रावकभूमौ योगसाधनत्वेन परिवर्णितासु वह्वीषु चर्यासु नैके धर्माः परिगणिताः चित्तशुद्धिनिमित्तकाः येषु प्रव्रज्या शीलेन्द्रियसंवरद्वयं च मुख्यतया परिगृहीतानि।[4] परसम्पदि परिगृहीतेषु तत्त्वेषु प्राविवेक्यम्, सम्प्रजानद्विहारिता, निवरणविशुद्धिः,

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1. Nalinaksa Dutta, Intro. to Bodhisattvabhūmi, pp. 3-7; अस्माकम्, Introduction पृ० 1.

2. ज्ञानश्रीमित्रनिबन्धावली, पृ० 532 :

   आर्यासङ्मनङ्गजिन्नयबहो यद्भूपीशोऽन्धुशाद्
   आचार्यो वसुबन्धुरुद्धुरमतिस्तस्याऽऽज्ञयाऽऽदिद्युतत्।
   दिग्नागोऽथ कुमारनाथविहिता सामान्यसाहायकस्तस्मिन्
   वार्त्तिकभाष्यकारकृतिनोरद्याननद्या स्थितिः॥ Intro. to Śrāvakadhūmi p. 22 किन्तु, द्र० देमेविल्ले, BEFEO, 4, 41, p. 386.

3. Alex Wayman's Analysis of Śrāvakabhūmi Manuscript, p. 25-28 sq., K. Shukla, Intro. to Śrāvakabhūmi, pp. lxviii-lxix.

4. श्रावकभूमिः, पृ० 37-73।

समाधिसन्निश्रयश्चैते धर्माश्चित्तशोधनार्थं स्वीकृताः। तत्र चरमः समाधिसन्निश्रयाख्यो धर्मः चित्तैकाग्रतापरपर्यायः योगसाधनत्वेनाङ्गीकृतः।[1]

श्रावकभूमौ चित्तपरिकर्मनिमित्तत्वेन कतिपये धर्माः परिगृहीताः यैर्योगाचारो योगनिमित्तस्य भावनायै योगमनस्कारमुद्गृह्णाति।[2] ध्यानचतुष्टयसाधनेन भावनया च लोकोत्तरधर्माणां योगी चित्तशोधने दत्तावधानः समाहितचेतसा उपक्लेशान् सर्वान् क्षिणोति श्लथयति च कर्मबन्धनानि। आनुपूर्व्येण स योगी चत्वारि[3] ध्यानानि सम्पाद्य[4] नैकशो धर्मान् 'उत्तरोत्तरान्विशिष्टान् विशिष्टतरान् विशिष्टतमान् प्रत्यग्रानात्मसम्पत्पूर्वान् समाधिसन्निश्रयपर्यवसानान् समुदानयति। एवं परिशुद्धे चित्ते पर्यवदाते अनङ्गणे विगतापक्लेशे ऋजुभूते कर्मण्ये स्थिते आनिञ्ज्यप्राप्ते स चेच्चत्वार्यार्यसत्यान्यारभ्य तेषां परिज्ञायै प्रहाणाय साक्षात्क्रियायै भावनायै परतो घोषमववादानुशासनीं प्रतिलभते। एवमसौ भव्यो भवति प्रतिबलश्च योगनिमित्तस्य मनस्कारस्योत्पादनाय। तत्पूर्विकायाश्च सम्यग्दृष्टेर्यया चत्वार्यार्यसत्यान्यभिसमागच्छति। विमुक्तिञ्च परिपूरयति। निरुपधिशेषे निर्वाणधातौ परिनिर्वाति।' इति तत्र भूयो भूयश्चाचार्येण लौकिकलोकोत्तरवैराग्य-तदुभयसम्भारश्च योगाङ्गत्वेन परिगृहीतः येन योगी दुस्तरं क्लेशजालं छित्त्वा ध्यानं समुद्गृह्णाति।[5] तत्र लौकिकेन मार्गेण चत्वारि ध्यानानि भावयित्वा, लोकोत्तरेण मार्गेण चतुर्णामार्यसत्यानां भावनामुखेन योगी 'त्रैधातुकेभ्यो दर्शनभावनाप्रहातव्येभ्यो धर्मेभ्य आत्मानं विसंयोजयति विमोचयत्येवं चासौ त्रैधातुकसमतिक्रान्तो भवति।[6] सत्कायदृष्टिं प्रहाय योगी परसम्पदङ्गभूतानि कुशलधर्मच्छन्द-शीलसंवर-भोजने मात्रज्ञता-जागरिकानुयोग-सम्प्रजानद्विहारिता-कल्याणमित्रता-सद्धर्मश्रवणचिन्तना-ऽनन्तराय-त्याग-श्रमणालङ्कार-तत्त्वानि चर्याङ्गतया अभ्यस्यति।[7]

अत्र चर्यायां प्रथमं शीलसम्वरसंवृतो योगी भावयति तत्त्वानि यैस्तस्य चित्तं सुविशुद्धं विमलं च सम्पद्यते। भिक्षोरगोचरान् परिवर्ज्य गोचरेषु विहरन् योगी

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1. तत्रैव, पृ० 14-15।
2. तत्रैव, पृ० 14-16 गोत्रव्यवस्थानांशो द्रष्टव्यः।
3. तत्रैव, पृ० 15, 197। पृ० 306, 404-06, 439, 445-49, तु० प्रथम परिशिष्टे 6 पृष्ठे।
4. द्र० म० म० पं० उमेशमिश्राणामभिनन्दनग्रन्थेऽस्माभिः पुनर्विरचितगोत्रभूमेरंशः पृ० 133-135।
5. श्रावकभूमिः, पृ० 35-386।
6. तत्रैव, पृ० 36।
7. द्र० उमेश मिश्र अ० ग्र० पृ० 131-33, श्रावकभूमिः प्रथमं योगस्थान(म्) श्रावकभूमिः, पृ० 7-16, 37-166।

आचारसम्पन्नः अणुमात्रेष्ववद्येषु भयदर्शी समादाय शिक्षते शिक्षापदेषु ।[1] शीलसंवरवदिन्द्रियसंवरोऽपि चित्तपरिकर्मपद्धतावङ्गीकृतः। इदं च शीलं मूलत्वेन चित्तोपशमस्य धृतम् । तदुक्तम्[2]—

सुप्रतिष्ठितमूलः स्याच्चित्तस्योपशमे रतः ।
संयुक्ता च विसंयुक्ता दृष्ट्यादृष्ट्यार्यपापया ॥

अनेन च क्रमेण कायिकवाचिक-मानसकर्मशोधनमपि भवति। यदुक्तं राहुलमारभ्य भगवता[3]—

कायकर्माथ वाक्कर्म मनस्कर्म च राहुल ।
अभीक्ष्णं प्रत्यवेक्षस्व स्मरन् बुद्धानुशासनम् ॥
एतच्छ्रामणकं कर्म अत्र शिक्षस्व राहुल ।
अत्र ते शिक्षमाणस्य श्रेय एव न पापकम् ॥

शीलसंवरवदेव रागादीनां चित्तानुस्रवणविगमाय, सङ्क्लेशप्रहाणाय इन्द्रियसंवरोऽपि देशितो येन निमित्तग्राहानुव्यञ्जनग्राहयोः प्रहाणं भवति ।[4] तदेव च योगस्य चरमं लक्ष्यभूतं तत्त्वं यस्य पर्यवसितं क्लेशानामप्रवृत्तौ, विरागे, निरोधे, निर्वाणे च भवति । अयमिन्द्रियसंवरस्तत्र द्विधा दृष्टः—प्रतिसंख्यानबलसंगृहीतो भावनाबलसंगृहीतश्च ।[5] अनेन भावितेन निवरणानां विशुद्धिर्भवति आवरणीयेभ्यो धर्मेभ्यश्च चित्तस्य परिशोधना सञ्जायते ।[6]

अस्या आवरणीयधर्मेभ्यश्चित्तपरिशोधनाया अनेकान्यङ्गानि—तद्यथा दक्षिणपार्श्वे सिंहशय्याकल्पनम्, पूर्वरात्रापररात्रौ जागरिकानुयुक्तता, विविधाचारेषु सम्प्रजानद्विहारिता, कल्याणमित्रतासमधिगमः, त्यागादि श्रमणालङ्काराणामभ्यासो येभ्यः चित्तं विगतोपक्लेशं विमलं प्रभास्वरं अनङ्गणं च सञ्जायते ।[7]

विशुद्धं विमलं चित्तं अनेकपर्यायैः निमित्तमुद्गृह्णाति। तानि निमित्तानि विविच्य, गृहीत्वा, परिवर्ज्य, विनीय वा व्याप्यालम्बनपूर्वकं चरितविशोधनमालम्बनं कौशल्यालम्बनं क्लेशविशोधनालम्बनं च भावयितव्यम् ।[8] अस्मिन् विषये अशुभा-

1. तत्रैव, पृ० 40-43 ।
2. श्रावकभूमिः, पृ० 52 ।
3. तत्रैव, पृ० 57 ।
4. तत्रैव, पृ० 63-72 ।
5. तत्रैव, पृ० 73-3 ।
6. तत्रैव, पृ० 13, 399 ।
7. द्रष्टव्यम्—श्रावकभूमेः प्रथमं योगस्थानम् ।
8. श्रावकभूमिः, पृ० 191-258 ।

मैत्री-प्रतीत्यसमुत्पाद-धातुस्कन्धप्रभेद-आनापानस्मृतिभावनामुखेन योगाचारः सर्वधर्मेषु नैरात्म्यभावनां समधिगम्य, तेषां निःस्वभावत्वं सापेक्षत्वमनित्यत्वमशुभत्वं शून्यत्वं च प्रतिपद्यते ।[1] षोडशाकाराऽऽनापानस्मृतिचर्यया योगी चत्वारि ध्यानानि समापन्नो भवति । इयमानापानसस्मृतिराश्वासप्रश्वासनिबन्धनेति पातञ्जलयोगसूत्रेषु 'प्रच्छर्दन विधारणाभ्यां वा प्राणस्ये'[2] ति प्रोक्तस्य आश्वासप्रश्वासप्रश्वासात्मकतां योगचर्यायाः समङ्गीकृत्य योगाचारदर्शनस्थसाधनपद्धतिभूमिराविष्कृतेति व्यवस्थापितम् ।

एतदनन्तरं श्रावकभूमौ चत्वारि योगस्य योगकरणीयानि समाख्यातानि । तद्यथा आश्रयनिरोधः, आश्रयपरिवर्तः, आलम्बनपरिज्ञानम् आलम्बनाभिरतिश्चेति । एतैः 'आश्रयविशुद्धिमधिपतिं कृत्वा सुविशुद्धमालम्बनज्ञानं कार्यपरिनिष्पत्तिकाले प्रवर्तते अभिरतिश्च ।'[3]

योगभावनायाः पक्षद्वयमङ्गीकृत्य आर्यासङ्गेन संज्ञा-बोधिपक्ष्यभावनात्मक-मङ्गद्वयं विवृत्य सांवृतभावानामादीनवसंज्ञां प्रहाणविरागनिरोधसंज्ञाभावनाद्वारेण धर्माणामनित्यत्वं शून्यत्वञ्च समुपपाद्य शमथविपश्यनाकारेण योगभावना व्याकृता ।[4] एतदनन्तरं च सप्तत्रिंशतां बोधिपक्ष्याणां धर्माणामभ्यासः प्रपञ्चितः ।[5] तद्यथा-चतुर्णां स्मृत्युपस्थानानां, चतुर्णां सम्यक्प्रधानानामृद्धिपादानां पञ्चानामिन्द्रियाणां बलानां सप्तानां बोध्यङ्गनामार्याष्टाङ्गस्य च मार्गस्य ।[6]

एतैः चित्तशुद्धिपूर्वकमुपक्लेशानां परिक्षयो भवति चित्तं च प्रगृहीतं वर्तते । श्रुतप्रज्ञाभावनामयीभिरनुपश्यनाभिः सर्वदृश्यं योगी सम्यगेवानित्यतयाऽनात्मतया दुःखतया शून्यतया च निश्चिनोति ।[7] एतस्मिन् प्रसङ्गे चित्तप्रभेदाः तद्धर्माश्च विविधा आख्याता[8] येषां व्याकरणं भावना च चित्तौद्धत्य-दौष्ठुल्ययोर्निवारकमिति क्रमेण सर्वाण्यङ्गानि बोधिपक्ष्यानि भावितानि वर्तन्ते येन शमथविपश्यनाद्वारेण सप्तविधं चित्तचाञ्चल्यव्युपशमनिमित्तकं साधनं चित्तप्रग्रहरूपं समुपलभ्यते । एवमेव च च्छन्द-वीर्य-चित्त-मीमांसा-समाधिभ्य ऋद्धिपादाभ्यासेन चित्तक्लेशविनयः बोधिसमधिगमश्च भवति ।[9]

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1. तत्रैव, पृ० 202-1 ।
2. योगसूत्रम्, 1/34 ।
3. श्रावकभूमिः, पृ० 283-84 ।
4. पृ० 287-88 तः अग्रे ।
5. पृ० 289-334 ।
6. पृ० द्रष्टव्यम् तत्रैव ।
7. पृ० 292 ।
8. पृ० 294-1 ।
9. द्र० 314-1 ।

प्रसङ्गेन चात्र योगाचाराणां विविधाः प्रभेदाः[1] योगभ्रंशस्य[2] च स्वरूपमप्याख्यातम्। किन्तु नैतत् तादृग् योगसाधनविधौ उपकारकं यादृग् ध्यानचतुष्टयमुखेन साधनचर्याऽऽदिकर्मिकस्य वा पुद्गलस्य चर्या उपकारिका भवति। आदिकर्मिकयोगाचारस्य चर्या च शून्याऽनात्म-दुःखरूपतायाश्च सांवृतधर्माणामुपकारकतया विशदरूपेण व्याकृता।[3]

अस्मिन् योगविषये श्रुतप्रज्ञाभावनामुखेन ध्यानाभ्यासपाटववशात् सातत्यसत्कृत्यकारितया तीव्रच्छन्दतासमुत्पादनेन अभीक्ष्णप्रत्यवेक्षणाद् द्विधा योगबलाधानता लब्धा भवति प्रकृत्यैव च तीक्ष्णेन्द्रियतया, दीर्घकालाभ्यासपरिचयेन च।[4] अस्मिन् योगाभ्यासपाटवे योगिनो वैराग्यभावः जगद्विषयेऽनित्यतादुःखाशुभताशून्यताभावाश्च सततमुपकारकाः सन्तः तस्य क्लेशोपशमाय बोधिसमधिगमाय च समर्था इति नास्ति कश्चित् सन्देहावकाशोऽपि।

एवं श्रावकभूमौ निर्दिष्टस्य योगसंभारस्य-योगसाधनमार्गस्य च न केवलं सौगतयोगसाधनपरम्परायां विशिष्टं स्थानं वर्तते, किन्तु प्रस्थानान्तराङ्गीकृतयोगपद्धतिभ्योऽप्यस्य विशेषो वर्तते। पातञ्जलयोगसाधने ध्यानं योगाङ्गत्वेन परिगृहीतम्, योगस्याष्टावङ्गानि तत्र परिवर्णितानि, सबीजनिर्बीजसमाधिद्वितयञ्च तत्र समर्थितम्, क्लेशकर्मविपाकाशयैरपरामृष्टस्येश्वरस्यापि चर्चा तत्र कृता, किन्तु नात्र कश्चिदीश्वरतत्त्वविशेषः, पुरुषो वाऽऽत्मा वा चितिशक्तिरूपतया चिन्तितः। अत्र तु तथागतदेशिता लौकिक-लोकोत्तर-मार्ग-प्रणाली सांवृतधर्माणां दुःखानात्मशून्याशुभताबोधेन प्रतीत्यसमुत्पादादिभावनामुखेन च प्रवर्तिता निःसरणात्मकेन विधिना समालोच्य परिगृहीता यया निषेधमुखेन क्लेशोपशमनिमित्तः बोधितत्त्वावतारः सम्भवति। एवमेव पाशुपतदर्शने यः आत्मेश्वरसंयोगो योगपदेनाभिहितो सोऽप्यत्र नावश्यकतया प्रवर्तत इति योगाङ्गानां समावेशोऽन्यप्रकारेणैव सम्भवति। नात्र जैनपरम्परास्वीकृत-निर्जरमार्गोऽपि मध्यमाप्रतिपदङ्गतयैव परिगृहीत इत्यस्य योगमार्गस्य मूल्यं महत्वञ्चैताभिर्दृष्टिभिः परिमेयम्।

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1. पृ० 284-85।
2. पृ० 273-75।
3. द्रष्टव्यम्—तृतीयं योगस्थानम्।
4. श्रावकभूमिः, पृ० 271-72।

परिशिष्टानि

APPENDICES

प्रथमं परिशिष्टम्

APPENDIX—I

संस्कृतेऽनुपलब्धाशाना भोटभाषान्तरतः

SANSKRIT RECONSTRUCTION OF THE LIST PORTIONS OF THE TEXT (I. YS.)

1. गोत्रभूमिः

॥ योगाचारभूमौ श्रावकभूमिः ॥[1]

रत्नत्रयाय नमः ॥[2]

श्रावकस्य सर्वभूमिसङ्ग्रहस्य पिण्डोद्दानम् ॥[3]
प्रयोगो लौकिको लोकोत्तरो गोत्रश्च पुद्गलाः ।
[श्रावक]भूमिरुद्दिष्टा सर्व्वमेतत् समासतः ॥

। उद्दानम् ॥ ।

नैष्क्रम्यमवतारश्च गोत्रभूमिसमन्वितः ।
भूमयस्तिस्र एता हि भूमिः श्रावकसंज्ञिता ॥
सङ्क्षेपेण इमा एव श्रावकभूमिः कथ्यते ।

तत्र गोत्रभूमिः कतमा । आह । यद्[7] गोत्रम्, गोत्रस्य यद् व्यवस्थानम्, गोत्रस्थानां पुद्गलानां यल्लिङ्गम्, गोत्रस्थो[8] यः पुद्गलः तत्सर्व्वमेकत्यमभिसङ्क्षिप्य गोत्रभूमिरित्युच्यते ।

तत्र गोत्रं कतमत् । गोत्रस्थस्य पुद्गलस्य[10] यो बीजधर्मः । यस्मिन् सति भवति असति न भवति । पुद्गलानां प्रत्ययप्राप्तौ निर्व्वाणं प्राप्तुं, स्प्रष्टुं शक्नोति,

1. Tib. ñanthe/sa/.
2. It seems to be a later addition by the Translator. Such expressions are not found at the beginning of other bhūm is.
3. Tib. sdom b/sa/ = uddānakārikā.
4. Wayman (W), पुद्गलाश्च
5. Tib. omits मार्ग
6. Tib. om its उक्ता and सर्व्वे
7. W. omits यत् in all the four cases.
8. 'च' may be added here : W.—सर्वे च ते गोत्रस्थाः पुद्गलाः.
9. May also be—सर्व्वमेतदेकत्यमभिसङ्क्षिप्य.
10. W. पुद्गलानाम् ।

प्रभवति च ।[1] तस्य गोत्रस्य कति पर्यायनामानि । बीजं धातुः प्रकृतिरिति पर्याय-नामानि[2] भवन्ति ।

तत्र तस्य गोत्रस्य स्वभावः कतमः । तत् कायाद्विशिष्टं, षडायतनेन उपात्तं, धर्मतया[3] प्राप्तम् । अनादिकालात् परम्परया समुदागतम् । एवं भवति । यस्यैतानि[4] गोत्रं बीजं धातुः स्वभावश्च इतीमानि पर्यायनामानि भवन्ति तद् गोत्रमित्युच्यते ।

[तत्र] कतमद् गोत्रव्यवस्थानम् ? तद् गोत्रं स्थूलं[5] सूक्ष्मं[5] वा कथ्यते ।[6] आह । सूक्ष्ममिति कथ्यते । तत् कस्य हेतोः । [यावत्] तस्माद्बीजात्[7] फलं न उत्पादितं[8], फलं न सिद्धं[9], तस्मात् तत् सूक्ष्ममिति[10] कथ्यते ।[11] यदा [च] फलमुत्पा-दितं सिद्धञ्च बभूव[12] तदा यद्बीजं यच्च फलं तदेकत्यमभिसङ्क्षिप्यते[13] तस्मात् तद् गोत्रं स्थूलमित्युच्यते ।[14]

अत्र तद्गोत्रमेकसन्तत्याप्तं[15] वाऽनेकसन्तत्याप्तं वा कथ्यते ।[16] [इति][17] चेद्, आह । एकसन्तत्याप्त[18]मुच्यते । तत् कस्य हेतोः । ये धर्मा लक्षणभिन्नत्वेन वस्तुभिन्न-

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1. W.—यत्किञ्चिच्च तानि सन्ति यावत्कालञ्च वर्त्तन्ते, यदि तानि गोत्रस्थानां पुद्गलानामानुलोमिकान् प्रत्ययान् प्राप्नुवन्ति शक्तानि तानि भविष्यन्ति, शक्ष्यन्ति च स्प्रष्टुं प्रवेष्टुञ्च (परि) निर्व्वाणम् ।
2. W. omits नाम, may also be पर्यायाः
3. Tib. chos/ñid.
4. Tib. यस्मिन्
5. W. adds वत् (as).
6. W- व्याख्यातम् (–यते)
7. Tib. sa-bon.
8. Tib. b-ska/yed/pa.
9. Tib. dgrub.
10. May also be—उच्यते
11. W. : यावच्च तद्बीजं फलं न जनयति, परिपाचयति (साधयति) वा तत्फलम्, इदं [तावत्] सूक्ष्ममित्युच्यते ।
12. Should be भवति ?
13. Tib. cik-tu-dus-ñe.
14. W. यदा च तत् फलं जनयति परिपाचयति च तत् फलम्, तदा यत्किचिद् बीजं, यत्किचिच्च फलम्, उभे ते सम्बध्येते तस्मात् स्थूलमित्युच्येते । instead प्रतीयते उच्यते (= to/g/pa/ra/gyu/ro).
15. Tib. tok-pa, W :—सम्बद्धम्, may also be सन्तानाप्तम्, ऐकसन्तानिकम् ।
16. Tib. and W. omit this.
17. W. omits this.
18. May also be—ऐकसन्तानिकम् ।

त्वेन वा प्रवर्त्तन्ते तेषां प्रत्यात्मं सन्ताननानात्वेन नानात्वमवतारनाना [त्वेन नाना][29] त्वं च देश्यते। तस्य बीजस्य तेभ्यः षडायतनेभ्यः पृथक्त्वेन नानात्वलक्षणं नास्ति। अनादिकालात् परम्परया समुदागतानां धर्मतया समुपात्तानां षडायतनानामीदृग्भूतायास्तस्या अवस्थाया गोत्रं धातुः स्वभावश्च इति संज्ञा प्रज्ञप्ति [र्व्यवहारः]।[29] तस्मात्तदेव एकसन्तानाप्त[29]मित्युच्यते।[30]

यदि गोत्रस्थाः पुद्गलाः परिनिर्व्वाणधर्म्मका भवन्ति।[31] अगोत्रस्थाश्च अपरिनिर्व्वाणधर्म्मका दृश्यन्ते[32]। कस्मात् परिनिर्व्वाणधर्म्मकाः पूर्वान्ताच्चिरेण संसरन्तो न परिनिर्वृता [इति][27] चेद्, आह। चतुर्भ्यो हेतुभ्यो न परिनिर्वृताः। कतमेभ्यश्चतुर्भ्यः अक्षणोपपन्नत्वात् प्रमत्तदोषत्वान्, मिथ्योपपन्नत्वादावृतदोषत्वाच्चेति।

तत्र कतमदक्षणोपपन्नत्वम्। यत्र चतुष्कुलेषु सज्जनैः सम्यग्गतैः सत्पुरुषैर्न गन्तव्यम्। कान्तारमनुष्येषु, चौरेषु, म्लेच्छेषु। [तत्रो][33] पपन्ना [ये][29] ते अक्षणोपपन्नाः।

प्रमत्तः[34] कतमः। आह। यत्र चतुर्षु कुलेषु[35] सज्जनैः सम्यग्गतैः सत्पुरुषैः गन्तव्ये मध्यदेशे[36] अचौरमनुष्येष्वम्लेच्छेषु उपपन्नोऽपि[37], सम्भोगसम्पन्नेषु उच्चकुलेषु उपपन्नोऽपि[37], कामेष्वधिसज्जते परिभुङ्क्ते [च कामान्][38] [कामेषु चा][38]ऽऽदीनवं न परिजानाति[39] स प्रमत्त इति कथ्यते।

मिथ्योपपन्नत्वं कतमत्। आह। ईदृशो मध्येषु मनुष्येषूपपन्नपर्यन्तो विकसितोऽपि[40] तीर्थिकदर्शनयुक्तो भूत्वा दानं न भवतीति प्रवृत्त्या, इतो भवान्तरं न ज्ञायत इति न भवतीति पर्यन्तेन विस्तरेण पश्यति कथयति च।[41] तत्तीर्थिकदर्शनमपि बुद्धानामनुत्पादे सद्धर्मद्रष्टृकल्याणमित्राणामभावे प्राप्यते। तन्मिथ्योपपन्नत्वमिति कथ्यते।

29. Tib. omits this.
30. Hereafter W. adds : यावच्च तद्बीजं षडायतनाद्बहिः स्थितं भवति न तावद् भेदलक्षणानि धारयति……… ।
31. Tib. in-la.
32. Tib-ta na.
33. Tib. omits
34. W. suggests प्रमत्तदोषत्वम्।
35. Tib. चत्वारि कुलानि।
36. May also be गन्तव्यस्य मध्यदेशस्य।
37. Tib. उपपन्ना अपि।
38. Tib. om its this.
39. Tib. परिज्ञायते।
40. Tib. विकसितेऽपि।
41, Tib, पश्यन्ति कथयन्ति च।

आवृतत्वं[42] कतमत् । आह । इत्थं मध्येषु मनुष्येषूपपन्नपर्यन्तः पूर्ववद् भवति । लोके बुद्धानामुत्पादो भवति । सद्धर्मद्रष्टृकल्याणमित्राणि चोपलभ्यन्ते । स मूर्खः, विद्या तन्मोहितत्वं, हस्तेन सङ्केतयति, सुभाषितदुर्भाषितानाञ्च धर्माणामर्थं न शक्नोति ज्ञातुम् । आनन्तर्यकर्म करोति च चिरक्लिष्टम् । तदावृतत्वमिति[42] कथ्यते ।

[38][तत्रं] येभ्यो हेतुभ्यो [विकलत्वात्][44] परिनिर्व्वाणधर्मकाणां पुद्गलानां परिनिर्वाणधर्मिणामपरिनिर्वाणधर्मकाणाञ्च पुद्गलानां परिनिर्व्वाणं न भवति, ते कतमे । आह । परिनिर्वाणधर्मकाणां पुद्गलानां परिनिर्वाणं न भवति [तत्र]येभ्यो । हेतुभ्यः [विकलत्वात्][44] परिनिर्वाणधर्मकाः पुद्गलाः न परिनिर्वृताः ते चत्वारस्तद्यथा[45] यदा बुद्धानामुत्पादः, सद्धर्मश्रवणम्, आनुलोमिक उपदेशः अनुशासनप्राप्तिः । तेषां[46] [विकलानां] हेतूनामभावे च कुशलमूलानि परिपक्वानि भवन्ति क्रमशः परिनिर्वान्ति च । अपरिनिर्वाणधर्मकाः पुद्गलास्तु[47] नियतसमूहे स्थितास्तस्मात् निमित्तप्राप्तिः[48] स्याद्वा न वा स्यात् सर्वथा न [ते] परिनिर्व्वाणभाजो भवन्ति । तत्र परिनिर्वाण-धर्मकाणां पुद्गलानां या विकलता भवति, अभावश्च भवति असन्निधिश्च भवति, तदसद्भावे परिनिर्वान्ति ! तस्य कति प्रत्ययाः । आह । द्वौ[49] प्रत्ययौ प्रधानो हीनश्च । प्रधानः प्रत्ययः कतमः । आह । तद्यथा सद्धर्माधिपतेयः परतो घोषः, योनिशश्च मनस्कारः ।[50] हीनः प्रत्ययः कतमः । आह । हीनप्रत्यया बहवः । आत्मसम्पत् । परसम्पत् । कुशलो धर्मच्छन्दः । प्रव्रज्या ।[51] शीलसंवरः । इन्द्रियसम्वरः । भोजने मात्रज्ञता ।[52] पूर्वरात्रापररात्रं जागरिकानुयोगः । सम्प्रजानद्विहारिता ।[53] प्राविवेक्यम् । निवरणविशुद्धिः । समाधिसन्निश्रयश्च ।[54]

तत्र आत्म[55] सम्पत् कतमा । आह । मनुष्यत्वम् । आर्यायतने प्रत्याजातिः ।[56]

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42. Should be आवृतदोषत्वात्
43. Tib. Zchos-chan.
44. Tib. omits this ; added by us.
45. Tib. तेपि
46. This refers to the four hetus of aparinirvāṇa mentioned above.
47. Tib. omits 'tu'.
48. Tib. tshogs तु,
49. W. adds [आनुलोमिकौ]
50. This is according to W ; Tib. has : अध्यात्मयोनिशकारश्च — nań/gi/tshul/bshin/yid/byad/pa/
51. Tib. : rab/tu/byuń/.
52. Tib. : zas/kyi/tshod/rig/pa/.
53. Tib. suggests also सम्प्रजन्येन चर्या, shes/psin/du s byod/pa/nid/.
54. Tib. sgrib/pa.
55. Tib. m istakes पर for आत्म.
56. Tib, suggests :—मध्यदेशे उत्पत्तिः ।

गोत्रस्थाः पुद्‌गलाः

(b) आसन्ने (अन्तिके, Vide, P. 22) पुद्‌गल :

आसन्ने पुद्‌गलः ।[57] कतमः । [आह][58] । अस्ति पुद्‌गलः कालस्यासन्नतया निर्वाणस्यान्तिके । प्रयोगस्यासन्नतया चाप्यस्ति निर्वाणस्यान्तिके । तत्र कतमः कालस्यासन्नतया निर्वाणस्यान्तिके ।[59] कायेऽन्तिमस्थानभावे स्थितः तेन कायेन परिनिर्वाति । तस्मिन् क्षणे आनन्तर्यक्लेशप्रहाणं साक्षात्करोति । [एवं] कालस्यासन्नतया परिनिर्वाणमप्यासन्नम् । योगस्यासन्नतया परिनिर्व्वाणस्यान्तिके[60] कतमः ।[61] यो गोत्रस्थो गोत्रे च प्रतिपन्नः । एतत् सर्व्वमेकत्यमभिसङ्क्षिप्योच्यत आसन्ने पुद्‌गल इति ।

अपरिपक्वः पुद्‌गलः कतमः । आह । यस्य पुद्‌गलस्य[62] स्थित्वा परिनिर्वाणम्, सम्यक्त्वेन[73] निष्क्रान्तश्चर[64]मकायोऽप्राप्तः सोऽपरिपक्वः पुद्‌गलः ।

परिपक्वः पुद्‌गलः कतमः । आह यस्य पुद्‌गलस्य[62] स्थित्वा, परिनिर्वाणम्, सम्यक्त्वेन[63] निष्क्रान्तश्चरमकायः समुदागतः स परिपक्वः पुद्‌गलः ।

अविशुद्धः पुद्‌गलः कतमः । आह । येन पुद्‌गलेन आर्यमार्ग उत्पादितस्तत्फलञ्च [यत्][65] तन्न साक्षात्कृतम् । सोऽविशुद्धः पुद्‌गलः । विशुद्धः पुद्‌गलः कतमः । आह । स एतद्विपरीतत्वेन वेदितव्यः ।

सर्व इमे गोत्रस्थाः पुद्‌गला इति वेदितव्यम् । तद्यथा ये अनिष्क्रान्तास्तेषां प्रविष्टीकरणम् । प्रवेशः, ये परिपक्वास्तेषां परिपाकः, ये विशुद्धास्तेषां सर्वेषां विशुद्धिः । एषामर्थाय बुद्धा भगवन्तो लोक उत्पद्यन्ते धर्मचक्राणि च प्रवर्त्तयन्ति, शिक्षावस्तूनि च प्रददति ।

स्वभावस्तद् व्यवस्थानं लिङ्गं पुद्‌गल एव च ।
गोत्रभूमिरिहज्ञेया सर्व्वमेतत् समासतः ॥[66]

॥ श्रावकभूमौ गोत्रभूमिः समाप्ता ॥

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57. This portion is also not available in the MS., the text hereafter is lost in the original, but preserved in the Tibetan (and Chinese) translations, on which this reconstruction is based.
58. Tib. Adds here यः
59. Tib. अन्तिकत्वम्
60. Tib. omits एवम्
61. [पुद्‌गलः] may be added before कतमः
62. Tib. यस्मिन् पुद्‌गले.
63. May also be सम्यक्तया.
64. May also be प्रविष्टः, Tib : nespala' jug/pa.
65. Tib. omits this.
66. This reconstruction is based on the Tibetan Version of the text preserved in the Tibetan Tripiṭaka, Vol. 110, P. 35 sq. ed. by Prof. D. T. Suzuki, Tokyo-Kyoto, 1957.

2. अवतारभूमिः

अवतारभूमिः कतमा । आह । योऽवतारस्वभावः, अवतारस्य यद्व्यवस्थानम्[1], अवतीर्णानां पुद्गलानां यानि लिङ्गानि, ये चावतीर्णाः पुद्गलास्तत्सर्व्वमेकत्यमभिसंक्षिप्यावतारभूमिरित्युच्यते ॥

तत्र अवतारस्वभावः कतमः । [आह] अत्र गोत्रस्थाः पुद्गलाः ये परिनिर्वाणधर्मकाः[2] ते यदा बुद्धानामुत्पादो भवति, [तत्र][3] ये मध्यदेशीया मनुष्या अचौरा अम्लेच्छाः इति पूर्व्ववद्विस्तरेण उत्पन्ने सति प्रथमत एव बुद्धानां बुद्धश्रावकाणाञ्च दर्शनम्, समीपगमनम्, उपासनं प्राप्नुवन्ति, तेभ्यो धर्मं श्रुत्वा, प्रथमतः श्रद्धाप्राप्ताः शीलं सम्यगुपपादयन्तः श्रुतग्रहणं कुर्व्वाणाः त्यागं वर्धयन्तः दर्शनाभ्यासं कुर्व्वन्ति । तदनन्तरं[तैः]सद्धर्मपरिग्रहाय हेतुप्रत्ययमुखेन कायच्युतौ व्यतीतेऽप्यायुषि विपाकषडायतनोपात्तविशिष्टमिन्द्रियं समुपलभ्यते[3a] । तस्य तत्सर्व्वं सम्यक् श्रद्धा, सूक्ष्मं सम्यक् शीलसमादानम्, श्रुतग्रहणम्, त्यागवर्धनं दर्शनाभ्यासः [च ये भवन्तीमे] प्रधानचरमभूतानामप्याश्रया भविष्यन्ति ।

श्रद्धादीनां धर्मा उत्तमप्रधानचरम[4]भूता ये तेऽपि अन्यसम्यग्विपाकानामाश्रया[5] भविष्यन्ति ।

तेऽपि विपाका लोकोत्तर[6]धर्माणामानुलोमिका अन्येषां कुशलधर्माणा[7]माश्रयभूताः ।

एवमेव एकस्य हेत्वाश्रयौ एकोभूतौ दानबलोत्पादनेन उत्तरोत्तरेण यस्मिन् स्थिते परिनिर्वान्ति[8] सम्यक्त्वेन निष्क्रम्यमाणत्वात् चरमस्यान्त्यस्य कायस्य प्राप्तिपर्यन्तं विशिष्टोत्पत्ति यद् गमनं तदेवावतार इत्युच्यते ॥

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1. Suggested by the context ; Tib. reads, अवतारव्यवस्थानम् ।
2. Tib. परिनिर्वाणबीजधर्मयुक्ताः
3. Added by us.
3a. Tib. hthob/ha/.
4. Tib. Thapr/gyurp/=परमभूत.
5. आश्रय is meant here for निर्वृंतिविशिष्ट इन्द्रियस्याश्रयः इन्द्रिय is kind of a विपाक.
6. Tib. jigtan/shthsphi/chos/
7. Tib. omits 'dharmāḥ'.
6. कतमत् precedes अवतार in Tib.
7. A-t परिपक्वीकरणम्
8. A-t विपाकः, Tib. yons/sumya/lsa' das ba/.

[तत्र][3] अवतारव्यवस्थानं कतमत् ।[6] गोत्रं भवति । अवतारो भवति, विपक्वीकरणं[7] भवति, परिपाको[8] भवति । अवतार एव भवति । परिपक्व एव न भवति । परि[वि]पाकीकरणं न भवति, परिपाको[क्वोऽ]पि न भवति । अवतारोऽपि भवति परि[वि] पक्वीकरणमित्येवमपि[10] भवति । अपरिपक्वोऽपि भवति । अवतारो भवति, परिपक्वोऽपि भवति अपरिपाकी [विपक्वी] करणमपि भवति । अवतारोऽपि न भवति । वि [परि] पक्वीकरणमपि न भवति । परि [वि] पक्वो [पाकोऽ]पि न भवति ।

तत्र गोत्रं कतमत् । आह । पूर्ववत् । तत्र अवतारः कतमः । गोत्रस्थपुद्गलेन पूर्व्वतथागत प्रवेदिते धर्मविनये श्रद्धा प्राप्तेन प्रथमत्वेन श्रद्धा प्रभवति ।

यत्समादानशीलम्, यच्छ्रुतिग्रहणम्, यत् त्यागवर्द्धनम्, यो दर्शनाभ्यासश्च सोऽवतार इत्युच्यते ।

विपाकी [पक्वी] करणं कतमत् [विपाकः कतमः] । इत्थं स एव प्रतिपन्नः[11] पुद्गलः यस्मिन् स्थिते परिनिर्वाति सम्यक्त्वेन निष्क्रम्यमाणस्य चरमस्यान्त्यस्य कायस्य प्राप्ति विहाय अवतीर्णस्य[12] उत्तरोत्तरेण यदुत्पन्नमत्यन्तोत्तमेन्द्रियं प्रधानमुत्तममत्यन्तविशिष्टं शीलसमादानं यद् भवति तत् परि[वि]पाक एवोच्यते ॥[12a]

तत्रावतार (अवतीर्ण) एव भवति परिपक्वीकरणमेव च न भवति विपाकोऽपि न भवतीति कतमत् । [आह][3] तथागतप्रवेदिते धर्मविनये प्रथमतः श्रद्दधाति, दर्शनाभ्यासं च करोति पर्यन्तप्राप्तोऽपि भवति, तदूर्ध्वं एकमन्त्रस्य जन्मनोऽपि उत्पादोऽभिनिहरणं यस्य न भवति सोऽवतारः (अवतीर्णः) सएवं भवति विपक्वीकरणमपि न भवति विपाकोऽपि न भवति ।

तत्र अवतारोऽपि भवति विपक्वीकरणमपि भवति विपाको न भवतीति कतमत् । [आह][3] तथागतप्रवेदिते धर्मविनये प्रथमतः श्रद्दधाति, दर्शनाभ्यासं च करोति पर्यन्तप्राप्तोऽपि भवति । तदूर्ध्वमेकस्मिन् भवे द्वयोर्वा प्रभूतेषु वा [कुशलमूलानाम्][4] अभिनिर्हरणं भवति । परन्तु यस्मिन् स्थिते परिनिर्वास्यमानस्य सम्यक्त्वेन परिनिर्वास्यमानस्य चरमस्यान्त्यस्य कायस्य येनाप्राप्तिः सोऽवतारोऽपि भवति परिपक्वीकरणमपि भवति परिपाको न भवतीति ॥

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9. A-t. विपक्व.

10. Tib. करणमेवापि.

11. A-t. अवतीर्णः,

12. A-t. प्रतिपन्नस्य.

13. It seems that the Tib. omits the description of परिपक्व पुद्गल.

तत्रावतारोऽपि भवति परिपाकोऽपि भवति अपरिपक्वीकरणं न भवतीति कतमत् । तद्यथा ।[13] इत्थं प्रतिपन्नेन तेन पुद्गलेन यत्र स्थिते परिनिर्वास्यते सम्यक्त्वेन परिनिष्क्राम्यते । चरमोऽन्त्यः कायो यः प्राप्तो भवति सोऽवतारोऽपि भवति परिपाको भवति[14] अविपक्वीकरणं न भवति ॥

तत्रावतारोऽपि न भवति परि(वि)पक्वीकरणमपि न भवति परि (वि) पाकोऽपि न भवतीति कतमत् (:) । तद्यथा परिनिर्वास्यमानः धर्मी पुद्गलो यो गोत्र एव स्थितो अप्रतिपन्नो भवति स पुद्गलः प्रतिपन्नो न भवति विपक्वीकरणपि [तस्य] न भवति (अ)[15] परि (वि) पाकोऽपि न भवतीति। तर्हि सोऽवतारस्य परिपाकस्य[16] भागी भवति ।

पुद्गलस्य अवतारः परिपच्यमानस्य [स] भागो[17] न भवतीत्यपि[16] भवति । तद्यथा । परिनिर्वास्यमानस्य धर्मिणः पुद्गलस्य यद्गोत्रं नास्ति तदेवावतारस्य परि (वि) पच्यमानस्य अत्यन्ता [स] भागं भवति । परिनिर्वास्यमानस्य भागोऽस्तीत्यपि भवति ॥[19]

तत्रावतीर्णाः पुद्गलाः कतमे । तद्यथा । ....

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13. Tib. omits तद्
14. Tib. omits 'अ'
15. This should be omitte
16. Tib. परिपच्यमानस्य ।
17. Tib. Skal/ba/
18. Tib. omits इति ।
19. The followiug a-t. may also be suggested :
    अवतीर्णः = प्रतिपन्नः
    विपक्वीकरणं = निष्क्रमणं, निष्क्रान्तिः
    अवतारः may be replaced by अवतीर्णः or प्रतिपन्नः (at some places)

द्वितीयं परिशिष्टम्

APPENDIX II

श्रावकभूमिस्थाः कारिका

VERSES OCCURRING IN THE ŚBh.

P. 29 अवतीर्णं च पुद्गलं सन्धायोक्तं भगवता--

1. सम्यग्दृष्टिरधिमात्रा लौकिकी यस्य विद्यते ।
अपि जातिसहस्राणि नासौ गच्छति दुर्गतिम् ॥

P. 32 ॥ उद्दानम् ॥

2. स्वभावस्तद्व्यवस्थानं लिङ्गं पुद्गल एव च ।
अवतारभूमिर्विज्ञेया सर्व्वमेतत् समासतः ॥

P. 52. क्वचित्पुनर्भगवता शीलं मूलार्थनोक्तम् । तथोक्तम्—

3. सुप्रतिष्ठितमूलः स्याच्चित्तस्यौपशमे रतः ।
संयुक्ता च विसंयुक्ता दृष्ट्यादृष्ट्यार्यपापया ॥

P. 57 यथोक्तं भगवता आयुष्मन्तं राहुलमारभ्य ।

4. कायकर्माथ वाक्कर्म मनस्कर्म च राहुल ।
अभीक्ष्णं प्रत्यवेक्षस्व स्मरन् बुद्धानुशासनम् ॥

5. एतच्छ्रामणकं कर्म अत्र शिक्षस्व राहुल ।
अत्र ते शिक्षमाणस्य श्रेय एव न पापकम् ॥

P. 63 ॥ उद्दानम् ॥

6. विभङ्गस्त्रिविधो ज्ञेयः सम्पद् दशविधा भवेत् ।
पर्यायश्च षडाकारो विशुद्धिस्त्रिविधा मता ॥
अनुशंसो दशविधः एषोऽसौ शीलसम्वरः ॥

P. 166 ॥ उद्दानम् ॥

7. स्यादात्मपरसम्पत्तिच्छन्दः शीलेन्द्रियस्तथा ।
भोजनं चैव जागर्या सम्प्रजानद्विहारिता ॥

8. चैव तथा सद्धर्मश्रवणचिन्तना ।
अनन्तरायस्त्यागश्च अलंकारेण पश्चिमः ॥

9. श्राद्धोऽशठोऽल्पाबाधवीर्यः प्रज्ञाऽल्पेच्छता सन्तुष्टिः सुपोषता ।
सुभरता धुतप्राणादिकमात्रता क्षान्तिः सौरभ्यपेशला ॥

P. 169. 10. लौकिकं चैव वैराग्यं तथा लोकोत्तरेण च ।
तयोश्चैव हि सम्भारो भूमिर्नैष्क्रम्यसंज्ञिता ॥

P. 200. ॥ तत्र गाथा ॥

11. निमित्तेषु चरन् योगी सर्वभूतार्थवेदकः ।
बिम्बध्यायी साततिकः पारिशुद्धिं विगच्छति ॥

P. 201. ॥ पुनरपि चोक्तं भगवता ॥

12. चित्तनिमित्तस्य कोविदः प्रविवेकस्य च विन्दते रसम् ।
ध्यायी निपकः प्रतिस्मृतो भुंक्ते प्रीतिसुखं निरामिषम् ॥

P. 348 उद्दानम् ॥

13. पुद्गलास्तद्व्यवस्थानमथो आलम्बनेन च ।
अववादश्च शिक्षा च तथा शिक्षानुलोमिका: ॥

14. योगभ्रंशश्च योगश्च मनस्कारश्च योनिशः ।
करणीयं भावना च फलं पुद्गलपर्यायः ॥
मारश्च मारकर्माणि आरम्भो विफलो भवेत् ॥

P. 376. ॥ अपि च ॥

15 आयुरूष्माथ विज्ञानं यदा कायं जहत्यमी ।
अपविद्धस्तदा शेते यथा काष्ठमचेतनम् ॥

P. 405 ॥ अनन्तरोद्दानम् ॥

16. निमित्तग्राहपर्येष्टिः प्रत्यवेक्षामुखानुगा ।
अर्थतस्तु लक्षणैः पक्षैः कालैश्च सह युक्तिभिः ॥

17. अनुरूपस्तथाभ्यास आशैथिल्याद् विपर्ययः ।
कालोपलक्षणा तुष्टिरवैधुर्यप्रयोगता ॥

18. सम्यक्प्रयोगता चैव नवाधारा द्विधा मता ।
स्वभावतो निदानाच्च तथादीनवदर्शनात् ।
प्रविभाविता चैव शुद्धिरावरणस्य हि ॥

P. 434 ॥ पिण्डोद्दानम् ॥

19. उपसंक्रमणं या च हर्षणा पृच्छनैषणा ।
विनियोगरक्षोपचयः प्राविवेक्यभवैकता ॥
आवरणशुद्ध्युत्कृष्टेह मनस्कारस्य भावना ॥

पुनः ॥

P. 510 20. प्रयोगनिष्ठाकृत्युत्तरफलः पश्चिमो भवेत् ।
मनस्कारश्च, ध्यानानामारूप्याणां विभागता ॥

P. 510 21. लक्षणप्रतिसंवेदी स्यात्तथैवाधिमोक्षिकः ।
प्राविवेक्यरतिग्राही तद्व्यामीमांसकः ॥

P. 511 22. समापत्तिरभिज्ञाश्च उपपत्तिश्च लिङ्गता ।
सत्यानां व्यवचारश्च प्रतिवेधस्तथैव च ॥
भावनाया विभंगश्च निष्ठा भवति पश्चिमा ॥

तृतीयं परिशिष्टम्

APPENDIX—III

HETUVIDYĀ OF ASAṄGA (FROM श्रुतमयीभूमि)

हेतुविद्या

2b-6 [3] **हेतुविद्या कतमा।** परीक्षाश्च नयद्विज्ञानं वस्तु। तत्पुनः क [4]-तमत्। तद्यथा वादः वादाधिकरणं वादाधिष्ठानं वादलङ्कारः वादनिसरणं वादे बहुकरा धर्माः।

वादः कतमः। स षड्विधो द्रष्टव्यः। वादः प्रत्यय[ा]ववादः [प्रवादः] विवादः अपवादः अनुवादः अववादश्च।

वादः कतमः [1] सर्व्ववाग्व्याहारो वाग्भाषो वाग्नि [ङ्न्] रुक्तिर्वाद इत्युच्यते।

प्रवादः कतमः। यो लोकाश्रवि [यि] ? को [5] वादः।

विवादः कतमः। कामान्वा आरभ्य स्वपरिगृहीतेषु कामेषु परपरिगृहीतेषु कामेषु परेषामाच्छेत्तुकाम इष्टसत्त्वपरिगृहीतेषु कामेषु परेषामाच्छेत्तुकाम इष्टसत्त्व-परिगृहीतेषु कामेषु आच्छिद्यमानेषु आच्छेत्तुकामस्य वा, अपरिगृहीतेषु कामेषु तद्यथावदानकर्त्तक-हासकलासकाद्युपसंहिते[6]षु वा पुनः संदर्शनाय वा-उपभोगाय वा इति। यदेवंप्रकारेषु कायेषु अवीतरागाणां सत्त्वानां कामरागरक्तानामध्यवसान-हेतोर्विपत्त्यहेतोः परिग्रेध[ग्रह ?]हेतोः संरागहेतो (:) संरब्धानां विगृहीतानां विवादमापन्नानां नानावादो विवादो विप्रत्यनीकवादो दुष्चरितं वा पुनरारभ्य स्वयंकृते कायदुश्चरिते वाग्दुश्चरि [7] ते परैरनुयुज्यमानः परकृते कायदुश्चरिते वाग्दुश्चरिते यदाऽयं जन इष्टसत्त्वकृते कायदुश्चरिते वाग्दुश्चरिते कर्त्तुं प्रणिहितस्य इति। यदेवं प्रकारे दुश्चरितसमाचारे-अधिगतदोभा[षा]ना[णा]मविगतद्वेषाणाम[8]धिगतमोहानां लोभद्वेषमोहाभिभूता[ना]मध्यवसानहेतोर्विनिबन्धहेतोः परिग्रेधहेतोः संरागहेतो-रन्योन्यं संरब्धानां संज्ञिष्वभिन्नताहेतोः[1] विगृहीतानां विवादमापन्नानां नाना वादो विवादो विप्रत्यनीकवादः दृष्टि वा पुनरारभ्य त 2A·7 [1] द्यथा सत्कायदृष्टि विषमहेतुदृष्टि शाश्वतदृष्टिम्वार्षगण्यदृष्टि मिथ्यादृष्टिमिति। या वा पुनरन्यापायिका [क्री] दृष्टि इ [दृष्टिरि] त्येवं भागीय दृष्टिसु स्वपरिगृहीतासु परैर्विच्छिद्यमाने परपरि-गृहीतासु परान्विच्छिन्दयतः। इष्टसत्त्वपरिगृहीतासु परैर्विच्छिद्यमानस्य वा विच्छिन्द-

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1. Letters indistinct.

यतो [विच्छेदयतो] वा अपरिगृहीतासु वा पुनः परिगृहीतकामता[2]मुपादाय अवीत-रागाणां सत्त्वानां पूर्व्ववद् यावन्नानावादो विवादो विप्रत्यनीकवादः अयमुच्यते विवादः।

अपवादः कतमः [1] संरब्धानां संक्लिष्टचेतसामन्योन्यमुत्सृत्याविप्रकृ[त]तां कथायाः पारुष्योपसंहितः असभ्योपसंहितः संभिन्नप्रलापोपसंहितो वादः यावद्दुराख्याते धर्म्मविनये धर्मदेशनासांकथ्यविनिश्चयः[3]अपवादानुशासनम् । अयमुच्यते अपवादः ।

अनुवादः कतमः । या [यः] स्वाख्याते धर्मविनये धर्म्मदेशनासांकथ्यविनिश्चयोप-शासनमुत्पन्नस्य संशयच्छेदाय [यः] गम्भीरस्यार्थपदस्य प्रतिवेधाय ज्ञ[1]नदर्शनस्य शुद्धये । मोषस्यानुकूलः आनुलोमिको वादः तस्मादनुवाद इत्युच्यते । अयमुच्यते अनुवादः ॥

अववा[4]दः कतमः । अधिचित्ते अधिप्रज्ञे प्रयोक्तुकामस्य पुद्गलस्यासमा-हितस्य वा चित्तस्य समाधानाय समाहितस्य वा चित्तस्य विमोक्षाय यो वादः तत्त्वज्ञ[ा]नावबोधाय तत्त्वज्ञ[ा]नावगमाय वादः तस्मादव वाद इत्युच्यते [1] अयमुच्यते अववादः [1]

एषां षण्णाम्वा[षण्णां वा] दानां कति वादा भूतास्तत्त्वा अर्थोपसंहिताः सेवितव्याः । कति वा[5]दाः अभूताः अतत्त्वा अनर्थोपसंहिताः परिवर्जयितव्याः [।]

द्वौ पश्चिमौ वादौ भूतौ अर्थोपसंहितौ वेदितव्यौ । द्वौ मध्ये वादौ अभूतौ अतत्त्वौ अनर्थोपसंहितौ वर्जयितव्यौ [।] आद्ययोर्द्वयोर्वादयोर्भेदः । 10 ॥

वादाधिकरणं कतमत्तदपि [कतमत्[1]तदपि] षड्विधं द्रष्टव्यं[।]तद्यथा राजकुलं युक्तकुलं पर्षत्सभा धर्मार्थकुशल[ा] : [6] श्रमणा ब्राह्मणा धर्मार्थकामाश्च सन्ताः [सन्तः] ॥ 0 ॥

वादाधिष्ठानं कतमत् । तद्दशविधं द्रष्टव्यम् । साध्योऽर्थो द्विविधः । साध्यस्यार्थस्य साधनमष्टविधम् ।

साध्यो[ऽ]र्थो द्विविधः कतमः[1] स्वभावो विशेषश्च । तत्र स्वभावः साध्यः सच्च सतः असच्चासतः । विशेषः साध्यः, सोत्तरश्च सोत्तरतोनुत्तरं चानुत्तरतः । नित्यो नित्यतः अनित्यः 2B-7[1] अनित्यतः रूपी रूपितः अरूपी अरूपितः[।]यथा रूपी अरूपी तथा सनिदर्शनः अनिदर्शनः, सप्रतिघः अप्रतिघः, सास्रवः अनास्रवः, संस्कृतः असंस्कृत इत्येवमादिना प्रभेदनयेन ॥ विशेषस्य साध्यता द्रष्टव्या ।

साधनमष्टविधं कतमत् । प्रतिज्ञा, हेतुः, उदाहरणं, सारूप्यं, वैरूप्यं प्रत्यक्ष-मनुमान [2]म[ा]प्तागमश्च ।

प्रतिज्ञ[ा]कतमा [।] द्विविधं साध्यमर्थनारभ्य यः अन्यो[ऽ]न्यं **स्वपक्षपरिग्रह[णं] शास्त्रपरिग्रहणं वा** स्वप्रतिभानतो वा, परानुग्रहतो वा, स्वपक्षावस्थानतो वा, परपक्ष-दूषणतो वा, पराभिभवतो वा, परपरिभवतो वा, परानुकम्पनतो वा [।]

हेतुः कतमः [।] यस्तस्यैव प्रतिज्ञार्थस्य सिद्धये उदाहरणाश्रितः सा [2] रूप्यवै-रूप्यतो वा प्रत्यक्षतो वा, अनुमानतो वा, आप्तागमतो वा **हितो[हेतुः]युक्तिवादः** [।]

उदाहरणं कतमत्। यस्तस्यैव प्रतिज्ञ[ा]द्व[त]स्यार्थस्य सिद्धये हेत्वाश्रयो लोकोचितप्रसिद्धवस्त्वाहरणोपसंहितो वादः।

सारूप्यं कतमत्। यत्कस्यचिद्धर्मस्य सादृश्येन कस्यचिदेव सादृश्ये तत्पञ्चविधं द्रष्टव्यं[।]लिङ्गसादृश्यं, स्वभा[4]वसादृश्यं, कर्मसादृश्यं, हेतुफलसादृश्यं च।

लिङ्गसादृश्यं कतमत्। यद्वर्त्तमानेन वा पूर्वदृष्टेन वा चिह्ननिमित्तसम्बन्धेन[च] ना[ऽ]न्योन्यसादृश्यं ।]**स्वभावसादृश्यं**[1] कतमत्[।]यदन्यो[ऽ]न्यं लक्षणसादृश्यं। **कर्मसादृश्यं** कतमत्। यदन्यो[ऽ]न्यं कारित्रसादृश्यम्। **धर्मसादृश्यं** कतमत्। यदन्यो[ऽ]न्यं धर्मतया सादृश्यम्। अनित्ये दुःखधर्म्म[ऽ]ज[ा]तिधर्म्मकाणां जराधर्म्मताया जराधर्म्मकाणां मरणधर्म्मताया मरणधर्म्मकाणां रूप्यरूपिसनिदर्शनानिदर्शनसप्रनिध[ा]प्रतिघसास्रवा-नास्रव-संस्कृतासंस्कृतधर्म्मतया एवं भागीयया धर्मतया[।]**हेतुफलसादृश्यं** कतमत्। यदन्यो[ऽ]न्यं [6] हेतुतः फलतश्च निष्पादनानिष्पत्तिसादृश्यं इदमुच्यते सारूप्यम्।

वैरूप्यं कतमत्। यत्कस्यचिदेव वैसादृश्येन कस्यचिदेव वैसादृश्यम्। तदप्येत-द्विपर्ययात्पञ्चविधमेव द्रष्टव्यम्॥

प्रत्यक्षं कतमत्। यदविपरोक्षमनभ्यू [हितमनभ्यूह्य]मविभ्रान्तञ्च। अविपरोक्षं कतमत्। तच्चतुर्भिराकारैर्वेदितव्यम्। अपरिभिन्नेन्द्रिये प्र [2A-8[1] त्युपस्थिते मनस्कारे अनुरूपोत्तरितः [अनुरूपोत्पत्तितः] समतिक्रमोत्पत्तितः अनावरणतः अवि-प्रकर्षतश्च [।]

अनुरूपोत्पत्तिः कतमा। कामावचरस्येन्द्रियस्य कामावचरो विषयः ऊर्ध्वभूमि-कस्येन्द्रियस्य ऊर्ध्वभूमिको विषयः य उत्पन्नः समुत्पन्नो ज[ा]त[ो] निर्वृत्तः स अनु-रूपोत्पत्तिरित्युच्यते। **समति[स]क्रमोत्पत्तिः** कतमा [।] यदूर्ध्वभूमिक[2]स्येन्द्रिय-स्याधोभूमिको विषय उत्पन्न इत्येवमादि समतिक्रमोत्पत्तिरित्युच्यते।

अनावरणं कतमत् [।] तदपि चतुर्भिराकारैर्वेदितव्यम्। अवच्छादनीयेनावरणेन यदनावृतं तदनावृतमित्युच्यते। **अवच्छादनीयमावरणं** कतमत्। तद्यथा तमोऽन्धकार-

1. A seperate hand adds this in a foot-note.

मविद्यान्धकारं रूपान्तरं चानच्छं [।] अन्तधापनीयमावरणं कतमत्। [3] तद्यथा औषधिबलम्वा [बलंवा] मन्त्रबलम्वा [बलंवा] मत्यनुभावबलम्वा [बलंवा] [।] अभिभवनीयमावरणं कतमत्। तद्यथा परीत्तं प्रभूतेनाभिभूतं नोपलभ्यते भोजनपाने वा, विषं, केशाग्रं वा, यद्वा पुनरेन्यदेवं भागीयं। तद्यथा परीत्ततेज [।] : उग्रतेजसा अभिभूतेनोपलभ्यते । आदित्येन वा तारकरूपाणि । तद्यथा पक्षेण [4] प्रतिपक्षो[ऽ भिभूतो नोपलभ्यते । अशुभा [अशुभ] मनस्कारेण वा[ऽ]शुभता अनित्यदुःखानात्ममनस्कारेण वा सुखता अनिमित्तमनस्कारेण वा सर्व्वानिमित्तानि [।] **संमोहावरणं** कतमत् । तद्यथा मायाकर्मरूपनिमित्तविशेषो वा अनुसादृश्यम्वा [अनुसादृश्यं वा], अध्यात्मम्वा प्रत्यात्मं तैमिरिकं च स्वप्न-मूर्च्छा-मनः प्रमाद उन्मादश्चैभिः यद्वा पु[5]नरन्य[द]व्येवंभागीयमावरणमिदमुच्यते संमोहावरणम् [।]

अविप्रकर्षः कतमः [।] द्विविधेन विप्रकर्षेण यदविप्रकृष्टं **देशविप्रकर्षतः कालविप्रकर्षतः अपचयविप्रकर्षतश्च** । तदेतत्सर्वमभिसमस्य अविपरोक्षतः प्रत्यक्षप्रमाणं द्रष्टव्यम् । अनभ्यूहितमनभ्यूह्यं प्रत्य[क्षं]कतमत् । यो ग्रह [6]णमात्रप्रसिद्धोपलब्ध्याश्रयो विषयः ? यश्च विषयप्रतिष्ठितोपलब्ध्याश्रयो विषयः । ग्रहणमात्रप्रसिद्धोपलब्ध्याश्रयः विषयः कतमः [।] यो विषयः ग्रहणमात्रप्रसिद्धाया उपलब्धेराश्रयालभ्यं करोति । वि[भि]षगातुराय भैषज्यं दद्याद् वर्ण्णगन्धरणे [गन्धरसं] स्पर्शसम्पन्नं यद्वा वीर्यविपाकप्रभावं च । तस्य व[7]र्ण्ण गत्वर गन्धर स[सं]स्पर्शा ग्रहणमात्रप्रसिद्धाया उपलब्धेराश्रयभूता द्रष्टव्या [:] । यदावीर्यविपाकप्रभावस्तु अकृते आकस्ये [ल्प्ये ?] अभ्यूह्यो भवति । कृतेऽनभ्यूहित इत्ययमेवंभागीयो ग्रहणमात्रप्रसिद्धोपलब्ध्याश्रयो विषयो वेदितव्यः । विषयप्रतिष्ठितोपलब्ध्याश्रयो विषयः [कतमः [।] यो] विषयप्रतिष्ठिताया उपलब्धेराश्रय-[8] कृत्यं करोति(!) । वावतिष्ठते तद्यथा योगाचारस्य पृथिव्या [मा] पस्तेजे [।] वायुधातूनभ्यह्य पृथिवी मापःअधिमुच्यमानस्य पृथिवी संज्ञा व्यावर्त्तते अप्संज्ञ [।] ।

[2B-8] [1] पृथिवी तेजोवायुमधिमुच्यमानस्य पृथिवी संज्ञा वावतिष्ठते [व्यावर्त्तते] तेजो वायुसंज्ञ[।] तस्य या पृथिवी संज्ञा सा विषयप्रतिष्ठिता उपलब्धिः । या पृथिवी सा विषयप्रतिष्ठिताया उपलब्धेराश्रयः, यथा पृथिवी एवमापस्तेजो वायुर्यथायोगं द्रष्टव्यः । अयमुच्यते प्रतिष्ठाया उपलब्धेराश्रयो विषयः । सो [ऽनभ्यूहितो] नभ्यूह्य ज[ा]तवस्तु [2] अनिष्पन्नायामधिमुक्तावभ्यूह्य विद्यन्त [विद्यत] इति । निष्पन्नायां त्वभ्यूहित[ं] इदमुच्यते अनभ्यूहितमभ्यूह्यम् (।) प्रत्यक्षं प्रमाणम् ॥

विभ्रान्तो विषयः प्रत्यक्षं कतमत् । तत्पञ्चविधं द्रष्टव्यं सप्तविधम्वा [विधं वा] [।] पञ्चविधं कतमत् । [पंचविधा भ्रान्तिः] । पञ्चविधा भ्रान्तिः कतमा [।] संज्ञाभ्रान्तिः [।] संख्याभ्रान्तिः [।] संस्थानभ्रान्तिः । वर्ण्णभ्रान्तिः कर्म्मभ्रान्तिश्च ।

सप्तवि [3] धाभ्रान्तिः कतमा [।] अस्यामेव पञ्चविधायां भ्रान्तौ सन्ततिं द्विविधां भ्रान्ति (तिं) मिश्रयित्वा सप्तविधा भ्रान्तिर्भवति [।] द्विविधा भ्रान्तिः कतमा [।] चित्तभ्रान्तिर्दृष्टिभ्रान्तिश्च ।

संज्ञ[ा]भ्रान्तिः कतमा । या अतल्लक्षणा तत्संज्ञ[ा]तद्यथा मरीचिकानिमित्तायां मृगतृष्णिकाया[म]प्संज्ञ [ा] [।]

संख्याभ्रान्तिः कतमा । यः अल्पे बह्वभिमानः। तद्यथा तैमिरिकस्य [4] एकस्मिश्चन्द्रे बहुचन्द्रदर्शनम् [।]

संस्थानभ्रान्तिः कतम[ा] [।] य [:] अन्यसंस्थाने तदन्यसंस्थानाभिमानः [।] तद्यथा अलातचक्रसंस्थानदर्शनम् ।

वर्ण्णभ्रान्तिः कतमा । यः अन्यवर्ण्णे तदन्यवर्ण्णाभिमानः [।] तद्यथा काम [ब] लेन व्याधिनोपहतेन्द्रियस्य सपीते रूपे पीतरूपदर्शनम् ।

कमभ्रान्तिः कतमा । यः अकर्म्मके सकर्मकत्वा[ऽ]भिमानः । तद्यथा गात्रमुष्टि-मूर्ध्वं धावतः छन्दानुव्रजदर्शनम् ।

चित्तभ्रान्तिः कतमा [।] या पञ्चविधयैव भ्रान्त्या विभ्रान्तेश्च रोधनां, दीपना, व्यवस्थापनामंगलसंज्ञ[ा] अभिनिवेशः [।] तदेतत् प्रत्यक्षं कस्य प्रत्यक्षम्व [प्रत्यक्षं व] क्तव्यम् । समासतश्चतुर्ण्णां रूपीन्द्रिय [6] प्रत्यक्षं, मनोऽनुभवप्रत्यक्षं, लोकप्रत्यक्षं, शुद्धप्रत्यक्षं च ।

रूपीन्द्रियप्रत्यक्षं कतमत् । रूपिणां पञ्चानामिन्द्रियाणां योगो [गा] च [ा] रवि-षयो यथानिर्दिष्टेन प्रत्यक्षलक्षणेन [।]

मनोऽनुभवप्रत्यक्षं कतमत्। यो मनोगोचरो विषयो यथानिर्दिष्टेनैव प्रत्यक्षलक्षणेन ।

लोकप्रत्यक्षं कतमत् । तदुभयमेकत्यमभिसंक्षिप्य लोकप्रत्य [7] क्षमित्युच्यते ।

शुद्धप्रत्यक्षं कतमत् । यत्तावल्लोकप्रत्यक्षं शुद्धप्रत्यक्षमपि तत् । स्याच्छुद्धप्रत्यक्षं न लोकप्रत्यक्षं यो लोकोत्तरस्य ज्ञ [ा] नस्य गोचरविषयः । सच्च सतः असच्चासतः, सोत्तरञ्च सोत्तरतः । असाधारणं लौकिकैः [।] इदमुच्यते प्रत्यक्षं प्रमाणम् ॥

अनुमानं कतमत् । यत्केनचिदेव चिह्ननिमित्तसम्बद्धेन वर्त्तमानेन वा पूर्वदृष्टेन वा 2A-9 [1] विषयाभ्यूहनम् । तद्यथा चक्रेण रथमनुमिनोति । धूमेनाग्निं राज्ञ [ा] [राज्यं] पत्या स्त्रियं ककुद्विषाणाभ्यां गावम् । शिशुं कालशीव [केशैः ?] प्रत्यग्रयौवन

[व] या तरुणम् । वलीपलितादिभिर्वृद्धम् । स्वेन वेषग्रहणेन गृहिणाम्वा [णां वा] प्रव्रजितानाम्वा [नां वा] अर्याणां सद्धर्मश्रवणतया····मात्मेयतया च श्राद्धम् । सुचिन्तितचिन्तितया सुभाषितभा [2] षितया सुकृतकर्मकारितया । पण्डितं [।] अनुकम्पया प्रियवादितया स्वैर्येण मुक्तहस्ततया गंभीरार्थसन्धिनिर्मोचनतया च । बोधिसत्त्वं [।] औद्धत्यद्रवसंवर्धित [?] संक्रीडितसंकिलकिलायितेन अवीतरागं, यदा प्रशान्तेर्यापथेन वीतरागं तथागतैर्लक्षणैरनुव्यजनैस्तथागतज्ञानेनोपशमेन प्रतिपत्त्या प्रभावेन [ण] तथा [3] गतमर्हत्त्वं सम्यक्त्वं बु(द्धं) सर्वज्ञं, कौमारदृष्टेन निमित्तेन स एवायमिति वृद्धमनुमिनोति । इत्येवंभागीयं **लिंगतोऽनुमानं** वेदितव्यम् ।

स्वभावतोऽनुमानं कतमत् । यत्प्रत्यक्षेण स्वभावेन विपरोक्षे स्वभावे अभ्यूहनं एकदेशेन वा स्वभावस्य एकदेशेनाभ्यूहनं [।] तद्यथा वर्त्तमानेनातीतमनुमिनोति । अतीतेनानागतं [4] प्रत्युत्पन्नेन सन्निकृष्टेन विप्रकृष्टं प्रत्युत्पन्नेनानागतमनुमिनोति । अन्नपानयानवस्त्रालङ्काराणां एकदेशेन स्तोकेन कतिपयेन परीत्तेन परीक्षितेन गुणदोषेण परीक्षया कृत्यमन्नपानयानवस्त्रालङ्काराणि म [अ] नुमिनोति । एकदेशपाकेन वा परिनिष्ठपाकमित्येवभागीयं स्वभावतोऽनुमानं वेदितव्यं ।

कर्म्मतो [5] [ऽ] **नुमानं** कतमत् । यत्कारित्रेण कर्माश्रयाभ्यूहनम् । स्पन्दनपक्षिनिडीयनादिभिः स्था ए [व] नुयिनोति । प्रस्पन्दनाङ्गविक्षेपादिभिः पुरुषं, पदविहारेण हस्तिनं गात्र [ां] गविहारेण गर्दभम् । ह्रेषितेनाश्वं, नदितेन सिंहं, नदितेनर्षभम् । दर्शनेन चक्षुः श्रवणेन श्रोत्रं । जिघ्रितेन घ्राणं । स्वादितेन जिह्वां । स्पर्शिते [6] न कायं, विज्ञ [ा] नेन मनः,[1] प्रतिघातेन पृथिवीम् । स्निग्धहरितप्रदेशदर्शनेन आप [ो], दाहभस्मदर्शनेनाग्निं, वनस्पतिप्रस्पन्दनेन वायुम् । सदा निमीलितक्षित्वेन दण्डं [अन्धं], परव्यपदेशखलितापमार्गं [ने] ? गमनाने[न] अन्धम् । उच्चैः श्रवणेन बधिरम् ।

श्र [ा] द्धाः पण्डिता वीतरागवीतरागबोधिसत्त्वे तथागते (??) कर्म्म[1] (7) तोनुमानं पूर्व्ववद्द्रष्टव्यं यथ [ा] [?] ।[1]······ ।

धर्म्मतोऽनुमानं कतमत् । यदनुशिष्टेन [न ।] धर्मसम्बन्धेन तत्सम्बद्धाया अभ्यूहनम् । तद्यथाऽनित्यसम्बन्धेन दुःखतामनुमिनोति । शून्यतात्मतां, ज[ा] तिसम्बन्धेन दुःखसम्बन्धेन जराधर्म्मतां, जरासम्बन्धेन मरणधर्म्मतां, रूपिसंनिदर्शनप्रतिघसम्बन्धेन प्रदेशतां, मूर्त्ततां [ता] मनुमिनोति । [8] सास्रवसम्बन्धेन सदुःखतां अनास्रवसम्बन्धेन अदुःखतां । संस्कृतसम्बन्धेन उत्पादव्ययस्थित्यन्यथात्वधर्म्मताम् । इत्येवं भागीयं धर्म्मतो[ऽ]नुमानं वेदितव्यम् ।

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1. Photo indistinct, letters illegible.

हेतुफलतोऽनुमानं कतमत् । यद्धेतुना फलस्य, फलेन वा हेतोरभ्यूहनम् । तद्यथा गत्या देशान्तरप्राप्तिमनुमिनोति, देशान्तरप्राप्त्या गतिम् । [1] राजा [ा] राधने [न] महाभिसारलाभम् । महाभिसारलाभेन राजा [ा] राधनम् । सुकृतसम्पन्नकर्म्मान्ततया महाधनधान्यलाभम् । महाधनधान्यलाभेन सुकृतकर्मान्तितां, प्राक्तनेन सुचरितदुश्चरितेन सम्पत्तिविपत्ती, सम्पत्तिविपत्तिभ्यां प्राक्तनसुचरितदुश्चरितं [ते] । प्रभूतभोजनेन तृप्तिं, तृप्त्या प्रभूतभोजनम् । विषमभोजनेन व्याधिं व्याधिनां विष [2] मभोजनं । ध्यानेन वैराग्यं, वैराग्येन [ण] ध्यानं । मार्गेण श्रामण्यफलम् । श्रामण्यं फलेन मार्गं । इत्येवंभागीयं हेतुफलतो[ऽ]नुमानं वेदितव्यम् । इदमुच्यते अनुमानम् ।

आप्तागमः कतमः । यत्सर्वज्ञभाषितम् । ततो वा श्रुत्वा तदनु धर्मं वा [।] स पुनस्त्रिविधो द्रष्टव्यम् [द्रष्टव्यः] । प्रवचनाविरोधतः । संक्लेशप्रतिपक्षतः । लक्षणाविरो [3] धतश्च ।

प्रवचन[ा]विरोधः कतमः । यः श्रावकभाषितो वा बुद्धभाषितो वा सूत्रान्तः परम्परागतः । तत्र यो धर्माविरोधः । अर्थावबोधः [अर्थाविरोधः] ।

संक्लेशप्रतिपक्षः कतमः । यो धर्मो भाव्यमानः रागविनयाय सम्व [संव] र्त्तते । द्वेषविनयाय मोहविनयाय । सर्वक्लेशोपक्लेशविनयाय सम्व [संव] र्त्तते ॥

लक्षणाविरोधः कतमः । लक्षणविरोधविप[4]र्ययेण लक्षणाविरोधो द्रष्टव्यः । लक्षणविरोधः कतमः [।] यथापि तदसति लक्षणे सल्लक्षणं समारोपयति । तद्यथा आत्मा वा, सत्त्वो वा, जीवो वा, जन्तुर्व्वा इत्येवमादि । शाश्वतो वा उच्छिद्यते । रूपी वा अरूपी वेत्येवमादि च । सति लक्षणे ए [ऐ] कान्तिको अनैकान्तिकतां व्यवस्थापयति । तद्यथा अनित्याः सर्वसंस्काराः, दुःखा [:] [5] सर्वसास्रवाः, सर्वधर्म्मा अनात्मानः [।] अयञ्च एकत्वं [एकत्यं] नित्यं व्यवस्थापयति । एकत्यमनित्यं, [एकत्यं] दुःखं व्यवस्थापयति एकत्यम (त्यं) मुदश्च । एकत्यमात्मेति व्यवस्थापयति], एकत्यमनात्मा [।] तथा यान्यव्याकृतवस्तूनि भगवता व्यवस्थापितानि । एकान्तेन तेषां व्याकरणं । पर्येषते । व्याकरणतश्च व्यवस्थानं प्रत्येति । अने[नै]कान्तिकमप्ये[प्यै]कान्तिकेन । व्यवस्थापयति । तद्यथा, सर्वस्यां सु [6] खायां वेदनायां रागो न शेत इति । सर्व्वस्यां दुःखायां द्वेषः । सर्व्वा सुखा वेदना सास्रवा एकान्तेन सुखेति । सांचेतनीयस्य कर्म्मणः । एकांशेन दुःखमेव विपाकं प्रतिसंवेदयतीत्येवमादि । सति लक्षणे यदविशिष्टलक्षणं तदविशेषतो व्यवस्थापयति । यद्वा विशिष्टलक्षणं तदविशेषतो व्यवस्थापयति । तद्यथा यत्संस्कृते [7] विशिष्टलक्षणं तदसंस्कृते[ऽ]पि व्यवस्थापयति । [एवं भावे विशिष्टलक्षणं त···· [अभावे च] तदपि

व्यवस्थापयति][1]। यथा संस्कृतासंस्कृते एवं रूपिष्वरूपिषु, सनिदर्शनेष्वनिदर्शनेषु, शप्रतिघेष्वप्रतिघेषु, सास्रवेष्वनास्रवेषु इत्येवमादि यथायोगं वेदितव्यम्। सत्येवं लक्षणे अहेतुपतितं, हेतुफलतः लक्षणं व्यवस्थापयति। तद्यथा सुचरितस्यानिष्टफलं [-निष्टं फलं] दुश्चरितस्येष्टं [।] दुराख्याते धर्मवि [8] नये मिथ्याप्रतिपत्तितो विशुद्धि, स्वाख्याते धर्मविनये सम्यक्प्रतिपत्तितः। संक्लेशं व्यवस्थापयति। अपरिनिष्पन्ने लक्षणे प्रज्ञप्तिवादेन परिनिष्पन्नं लक्षणम्। प्रज्ञप्तिवादेन व्यवस्थापयति। तद्यथा निरभिलप्येषु सर्वधर्मेषु। अभिलापतः परमार्थव्यवस्थानम्। इत्येवंभागीयो लक्षणाविरोधो वेदितव्यः। तद्विपर्ययेणाविरोधः। 2A-10[1] अयमुच्यते लक्षणाविरोधोयमुच्यते आप्तागमः [।]

यदा स्वलक्षणतः सिद्धाः सर्वधर्मा व्यवस्थापिताः स्वस्माद्धर्मतायां केन कारणेन साध्यस्यार्थस्य प्रसिद्धये प्रतिज्ञ [ा] क्षिप्ता [?] यावदेवाभिरुचि [:] तस्यार्थस्य परि [2] दीपनार्थं [।] केन कारणेन हेतुरुपसंह्रियते। यावदेव दृष्ट[ा]वस्या श्रिया [दृष्टावस्थाश्रयो ?] युक्त्या तस्मिन्नेव प्रतिज्ञ [ा] ते[ऽ]र्थे परिग्रहणार्थम्। केन कारेण दृष्टान्त उपसंह्रियते। यावदेव तस्या एव युक्तेर्दृष्ट[ा]वस्थाश्रयसन्दर्शनार्थम्। केन कारणेन सारूप्यं वैरूप्यं प्रत्यक्षमनुमान-माप्तागमश्चोपसंह्रियते [न्ते] यावदेव तयोरेव हेतूदाहरणयोर्विरो [3] धावि रोधपरिदीपनार्थं। स पुनर्विरोधो द्वाभ्यामाकाराभ्याम्वे [भ्यां वे] दितव्यमैने-कान्तिकत्वेन च साध्यसमत्वेन च। अविरोधः। द्वाभ्यामेव कारणाभ्यां वेदितव्यः। ऐकान्तिकत्वेन साध्यविशेषेण च यत्र च विरोधः। न तत्प्रतिज्ञ [ा] सिद्धो न प्रमाणी-क्रियत इति। कृत्वा न प्रमाणं यत्र त्वविरोधः तत्प्रतिज्ञ [ा] सिद्धो [द्धौ] प्राणी-क्रियत इति कृत्वा प्रमा [4] णमित्युच्यते। इदमुच्यते **वादाधिष्ठानं**॥ 0॥

वादालङ्कारः कतमः [।] सपञ्चविधो द्रष्टव्यः। तद्यथा **स्वपरसमयज्ञता**। **वाक्करणसम्पन्नता**। **वैशारद्यं** स्थैर्यं, दाक्षिण्यं च।

स्वपरसमयज्ञता कतमा। यथापीहैकत्यस्य। यो धर्मविनयः। अभिरुचितो भवत्यस्याभिप्रेतः। तत्र शास्त्रसमये सिद्धान्ते पाठतो, वृति [°त्त],श्रवण [5] तः, चिन्तनतः, परिपाकतः, प्रतिपत्तितश्च। कृतकुशलो भवति। कृतभाष्यः, कृतविद्यः [।] यो वा पुनर्धर्मविनयः नाभिप्रेतो भवति। नाभिरुचितः। तत्र परशास्त्रे, परसमये, परसिद्धान्ते पाठतो, वृति [त्ति [तः, श्रवणतश्चिन्तनतः, परिपाकतो, नो तु प्रति-

1. A seperate hand adds this in a footnote; photo indistinct, letters illegible.

पत्तितः कृतकुशलो भवति। कृतभाष्यः कृतविद्यः। इयमुच्यते। स्व [6] परसमय-ज्ञयता [परसमयज्ञता]।

वाक्कारणसम्पन्नता कतमा। यथापीहैकत्यः शब्देन वक्ता भवति। नापशब्दैः। शब्दः कतमः [।] पञ्चभिर्गुणैर्युक्तो वेदितव्यः। अग्राम्यो भवति। लघुर्भवति। तेजस्वी भवति। सिद्धो भवति। स्वर्थश्च भवति। कथमग्राम्यो भवति। कुदेशराष्ट्र-कुजनपदभाषावर्जनतया। कथं लघुर्भवति। लोकप्रतीत-युक्त [7] रभाषाप्रयुक्ततया। कथमोजस्वी भवति। यस्यार्थे कथा विप्रकृता भवति। तस्यार्थस्य सिद्धये सुप्रयुक्त-बलवत्तया [।] कथं सम्बन्धो [सिद्धो] भवति। पौर्व्वापर्येण धर्मार्थविशिष्टतया [।] कथं स्वर्थो भवति। अस्त्युदयं निःश्रेयसं चारभ्याविपर्यस्ततया [।] तच्चैवं शब्दवादिनः नवभिराकारैः सम्पन्नम्वा [क्] करणं वेदितव्यम्। अनाकुलं [8] असंरब्धम्। गमकं पितं [?]। अर्थयुक्तं कालेन स्थिरं दीप्तं प्रबन्धं द्धं] च। तदेतत्सर्वमभिसमस्य वाक्करणसम्पदित्युच्यते। इयमुच्यते वाक्करणसम्पत्।

वैशारद्यं कतमत्। यथापीहैकत्यो बहुनैकायिकायामपि पर्षदि विचित्रनैकायिका-यामपि उदार [2B-10] [1] नैकायिकायामपि अनवष्ट [द्य] नैकायिकाया-मपि सभ्यनैकायिका[या]मपि [।] [अत्रान्तरे अपाण्डुमुखः]। अलीनचित्तः। अदीन-चित्तः असंस्विन्नगात्र[ा]भग्नपराजितः परापृष्ठीकृतो निगृहीतः तस्मात्**कथात्यागो** निग्रह-स्थानमित्युच्यते। **कथासादः** कतमः [।] यथापि तद्वादी परवादिनाभिभूतः। अन्येनान्यं प्रतिसरति। बहिर्धा वा [2] कथामुपनयति। कोपञ्च द्वेषञ्च मानं च म्रक्षं चाघातं° चाक्षान्ति° चाप्रत्ययञ्च प्राविष्करोति। तूष्णींभूतो वा भवति मद्गुभूतः [।] स्रस्तस्कन्धः। अधोमुखः प्रध्वान [प्रध्वस्त] परमः।

निष्प्रतिभानः [।] **कथमन्येनान्यं प्रतिसरति**। पूर्विकां प्रतिज्ञ[ा]मुत्सृत्य [7] न्यां प्रतिज्ञ [ा] मालम्बते। पूर्व्वकं हेतुमुदाहरणं। सारूप्य नै [वै] रूप्यं प्रत्यक्षमनुमानमाप्तागममुत्सृज्यान्यमाग[3]ममालम्बते। कथम्ब [कथं ब]हिर्धा कथामुपनयति। विप्रकृतां कथामुत्सृज्य या अन्नकथा, पानकथा, राजकथा चौ [चौ] रकथा, वीथीकथा, वेश्याकथा-इत्येवंभागीयाः कथा विप्रकृता याः [या] कथा बहिर्धा कथेत्युच्यते। तामुपनयति।

अतिक्रमोत्तरवाचं **कथं कोपं प्राविष्करोति**। पारुष्यासभ्यवादेन प्रतिवादिनम-वसाद[4]यति।

कथं द्वेषं प्राविष्करोति। प्रतिकर्त्तव्यतावादेन प्रतिवादिनमभियोजयति।

कथं मानमाविष्करोति । हीनज[ा]तिगोत्रकुलादिवादेन प्रतिवादिनं पन्स-यति [?] ।

कथं म्रक्षमाविष्करोति । प्रतिच्छादितदुश्चरित उद्भावनावादेन प्रतिवादिनं चोदयति ।

कथमाघातं प्राविष्करोति । वधकः प्रत्यर्थिक [ ] प्रत्यमित्रवा[5]देन प्रतिवादिनमाक्षिपति ।

कथमभ्यन्ति [कथमक्षान्ति] प्राविष्करोति । वैरनिपातनवादेन प्रतिवादिनं तर्ज्जयति ।

कथमप्रत्ययं प्राविष्करोति । भिन्नचारित्रवादेन प्रतिवादिनं प्रतिक्षिपति ।

कथं तूष्णींभूतो भवति । वाक्कर्मसंकोचतः ।

कथं मद्गुभूतो भवति [।] स न ष्ट [वचन] स्य संकोचतः ।

कथं स्रस्तस्कन्धो भवत्यधोमुखः [।] कायकर्म्मधैर्यसंकोचतः ।

कथं प्रध्वान (ध्वस्त) परमो भवति निष्प्रतिभानः ।

प्रतिभानसंकोच] [तः ।] इत्येवं भागीयैस्त्रयोदशभिराकरैः **कथासादो** वेदितव्यः ।

द्वाभ्यां पूर्व्वकाभ्यां विक्षेपप्रतिपत्ति [6]तः, सप्तभिर्मध्यैर्मिथ्याप्रतिपत्तितः, चतुर्भिः पश्चिमैः अप्रतिपत्तितः । अयमुच्यते कथासादः निग्रहस्थानम् ।

कथादोषः कतमः । नवभिर्दोषैर्दृष्टा कथा कथादोष इत्युच्यते । **नवदोषाः कतमे** [।] **तद्यथा** आकुलम्ब [आकुलं व] चन, संरब्धम् । अ[त्य]गमकम् । अमितं [।] अनर्थयुक्तम् । अकालेन अस्थिरम् अदीप्तं अप्रबुद्धं [7] च वचनम् ।

आकुलम्व [आकुलंव] चनं कतमत् । यदधिकारमुत्सृज्य विचित्रकथाप्रतानम् । **संरब्धवचनं** कतमत् । यत्कोपोद्धतं द्रवोद्धतं च । **व्यगमकं** वचनं कतमत् । यदधिकं पुनरुक्तार्थं न्यूनार्थं च । **अनर्थयुक्तं** वचनं कतमत् । तद्दशाकारं द्रष्टव्यम् । निरर्थकम् । [8] अपायकम् । युक्तिभिश्च साध्यसमम् । अतिच्छलोपसंहितञ्च । अर्थानुपलब्धितः असत्यत्वार्थः अनै [नै] कान्तिकतः, साधनस्यापि साध्यतः, अयोनिशो मध्यसर्व-वादानुगतश्च । अकालवचनं कतमत् । यत्पूर्वम्व [यत्पूर्वं व]क्तव्यं पश्चा [दभि-हितं । पश्चाद्वक्तव्यं पू] र्व्वमभिहितम् । अस्थिरवचनं कतमत् [अत्रान्तरे पाण्डुमुखः], अपाण्डुमुखः, अगद्गदस्वरः, अदीनवाक्यः ।

2A-B, [1] वाचमुदाहरति । इदमुच्यते **वैशारद्यम्** [।]

स्थैर्यं कतमत् । यथापीहैकत्य [:] काल[माग]म्य अत्वरमाणो वाचं भाषते । न त्वरमाण इदमुच्यते स्थैर्यम् ॥

दाक्षिण्यं कतमत् । यथापीहैकत्यः सू[सु]रतो भवति । पेरषामविहेठनज [ा] तीयः । [सु] समाशूरता [2] नां सू [सम सुरतानां ?] रतभूमिः । तामनभिवृत्त्य परचित्तानुवर्त्ती वाचं भाषते । तच्च कालेन भूतेन अनर्थोपसंहितेन [शै] क्षेन इदमुच्यते दाक्षिण्यम् ॥

अस्य खलु पञ्चविधस्य वादालंकारस्य एवं विप्रकृतस्य सप्तविंशतिरनुशन्सा [शंसा] वेदितव्या [:] । कतमे सप्तविंशतिः । संस [म ?] न्त [स्त ?] तरो भवति । पर्षत्स्व [पषत्सु स्व] परसम [3] यदोषज्ञे [ा] भवति । स्वसमयविशेषज्ञे [ा] भवति । अनाभिनिविद्यो [विद्यो] भवत्ययुक्तरागी शास्त्रपरिग्रहे अनेयो भवति । स्वकाद् धर्मविनयात्परेणोक्त आशुतरं प्रतिपद्यते । परेणोक्तमाशुतरमुद्गृह्णाति । परेणोक्ते आश्रु [शु] तरमुत्तरं प्रतिपद्यते । वाग्गुणेन पर्षदं रंजयति । तद्विध्या[द्या]धिमुक्त जं [श्च] [अत्रान्तरे इत्यादि उपरिप—][1]

सुनिरुक्तमर्थादव्यंजनं करोति । [4] अव्यर्थितो भवति । कायेन अव्यर्थितो भवति । पर वा सज्जते । वदतः न प्रतिभानं पर्यादीयते । न काय [:] क्रा[क्ला]म्यति न स्मृतिर्मुष्यति । न चित्तमुपहन्यते । न कण्ठं [:] क्षिणोति । विस्पष्टं विज्ञेयं भवत्यस्य भाषितम् । आत्मानुरक्षी स्वयं न कुप्यति । परचित्तानुवर्त्ती परं न कोपयति । प्रतिवादिनश्चित्तमभिप्रसादयति । अवैर [5] सम्पन्नवर्त्तिनीं प्रतिपदं प्रतिपन्नो भवति । दिग्विदिक्षूदारो वर्ण्णकीर्त्तिशब्दश्लोको[ऽ]भ्युद्गच्छति । महाचार्यो महाचार्य इति संख्यां गच्छति । विशिष्टशब्दो भवति लोके [।] तद्यथा कामोपभोगी मणिशुक्तिवैडूर्याव्यापूतैर्हर्षकटककेयूरादिभिराभरणैरत्यर्थं भासते । तमभिविनोदयते । एवमेव वादी एभिः [6] सप्तविंशति [भि] रनुशंसैः प्रत्यात्मिकेन पञ्चविधेन वादालंकारेण भाषति [ते] तपति विनोदयते । तस्माद् वादालङ्कार इत्युच्यते । अयमुच्यते **वादालङ्कारः** ॥ 0 ॥

वादविहग्रः कतमः । स त्रिविधो द्रष्टव्यः **कथात्यागः, कथासादः, कथादोषश्च** [।]

कथात्यागः कतमः [।] इह वादी त्रयोदशाकारया वाग्वि[6]ज्ञप्त्या प्रतिवादिनं विज्ञापयन् कथां परित्यजति । त्रयोदशाकारा वाग्विज्ञप्तिः कतमा । तद्यथा

1. Litters indistinct, added by a sperate hand.

अल्पा ध्रुवसमा ध्रुवा द्रवा सुपरीक्षितं सम [सुपरीक्षितसमं] सुपरीक्षितम्वा [तंवा] तव अयुक्तमपयुक्तम्वा [क्तं, वा] असंहितं समसहितम्वा [असमवहितं वा], तत्र निगृहीतो वा यद् वाद (यो) बादः प्रतिष्ठितो बा युष्मद्वाद एतावन्मे अत्र प्रति[त्रति-दाति उत्तरि वा पुनः संचिन्त्य पक्ष्य [।] [7] मि ।

अलमस्त्येतावच्च पुनः कथं करिष्यामीति । अनया त्रयोदशाकारया वाग्विज्ञप्त्या प्रतिवादिनं विज्ञ [ा] पयन् । विप्रकृतांकथम्परित्यजति [कथां परित्यजति]। तस्याश्च परित्यागाज्जितो भवति अवज्ञात्म [·········] प्रतिज्ञ [ा] तं ॥[1]

1. MS. Leaf hereafter is indistinct and illegible.

चतुर्थं परिशिष्टम्

APPENDIX IV

परमार्थगाथाव्यवस्थान-आभिप्रायिकार्थगाथाव्यवस्थान-शरीरार्थगाथा-व्यवस्थानानि (चिन्तामयीभूमिगतपाठानुसारतः)

SANSKRIT TEXT OF PARAMĀRTHAGĀTHĀVYAVASTHĀNA. ĀBHIPRĀYIKĪGĀTHĀVYAVASTHANA AND ŚĀRĪRĀRTHAGĀTHĀVYAVASTHĀNA.

धर्मप्रविचयः कतमः। स द्विविधो द्रष्टव्यः। सूत्रार्थप्रविचयतः। गाथार्थप्रविचयतः। तत्र सूत्रार्थप्रवितयम्वस्तुसङ्ग्राहण्यां बोधिसत्त्वपिटकोपपा[वा]द च विस्तरेण वक्ष्यामि। गार्थार्थप्रविचयः पुनस्त्रिविधो द्रष्टव्यः। **परमार्थगाथाव्यवस्थानतः। आभिप्रायिकार्थगाथाव्यवस्थानतः। शरीरार्थगाथाव्यवस्थानतश्च ॥**

स्वामी न विद्यते कश्चिन्न कर्त्ता नापि वेदकः।
धर्माः सर्वेऽपि निश्चेष्टाः अथ चेद् वर्तते क्रिया ॥ 1 ॥
द्वादशैव भवाङ्गानि स्कन्धायतनधातवः।
विविच्य सर्वाण्येतानि पुद्गलो नोपलभ्यते ॥ 2 ॥

शून्यमाध्यात्मिकं सर्वं शून्यं सर्वं बहिर्गतम्।
न विद्यते सोऽपि कश्चिद्यो भावयति शून्यताम् ॥ 3 ॥

आत्मैव ह्यात्मनो नास्ति विपरीते न कल्पयेत्।
नैवेह सत्त्व आत्मा वा धर्मास्त्वेते सहेतुकाः ॥ 4 ॥

क्षणिकाः सर्वसंस्काराः अस्थितानां कुतः क्रिया।
भूतिर्येषां क्रिया सैव कारकं सैव चोच्यते ॥ 5 ॥

चक्षुः पश्यति नो रूपं श्रोत्रं शब्दां [दान्] शृणोति न [नो]।
घ्राणं जिघ्रति नो ग्रन्धां [धान्] जिह्वा नास्वादयेद्ररसां [सान्] ॥6॥

कायः स्पृशति न स्प [ऽ] र्शान्मनो धर्मान्न कल्पयेत्।
नास्ति चैषामधिष्ठाता प्रेरको विद्यते न च ॥ 7 ॥

न परो जनयत्येनं स्वयं नैव च ज [ा] यते।
प्रतीत्य भावा जायन्ते निष्पुराणा नवा नवा [ः] [॥] 8 ॥

न परो नाशयत्येनं स्वयं नापि च नश्यति ।
प्रत्यये सति ज [ा] यन्ते ज [ा] तकाः स्वरसभंगुरा [॥] 9 ॥

पक्षद्वये निश्रिता हि जानता उपलभ्यते [भ्यन्ते] ।
प्रमत्ता विषयेष्वे [6] व मिथ्या चोच्चलिता [:] पुनः ॥ 10 ॥

मोहेनापहृतास्ते चैव मिथ्या उच्चलितास्तु ते ।
तृष्णयापहृतास्ते तु प्रमत्ता विषयेषु ये ॥ 11 ॥

सहेतुकत्वाद्धर्माणां दु:खस्येह तथैव च ।
मौलं क्लेशद्वयं कृत्वा द्वादशांगो द्विधा कृतः ॥ 12 ॥

स्वयं कृता क्रिया नैव तथा परकृता न च ।
परः क्रियां न कारयति न च नास्ति क्रिया पुनः ॥ 13 ॥

नाध्यात्मं न बहिर्धा च नान्तराले तयोरपि ।
अनुत्पन्नो हि संस्कारः कदाचिदुपलभ्यते ॥ 14 ॥

उत्पन्नो[ऽ]पि च संस्कारः तेनासौ नोपलभ्यते ।
अनागतं निर्निमित्तं अतीतं च विकल्प्यते । 15 ॥

कल्प्यते तु भूतं च नानुपरं नैव च मोहयेत् ।
न परो मोहयत्येनं न च मोहो न विद्यते ॥ 1 ॥

अयोनिशो मनस्कारो [रः] सम्मोहो ज [ा] यते स च ।
अयोनिशमनस्कारो नासंमूढस्य ज [ा] यते ॥ 17 ॥

पुण्या अपुण्या आनिज्य [पुण्यापुण्यानिञ्ज्या] संस्कारास्त्रिविधा मताः ।
त्रिविधं चापायिकं कर्म सर्वमेव संगतं ।
प्रभंगुरा वर्त्तमाना अतीता न क्वचित्स्थिता [:] ॥ 18 ॥

अज [ा] ताः प्रत्ययाधीनाः चित्तं चास्यानुवर्त्तकम् ।
आत्यन्तिकः संप्रयोगो विप्रयोगस्तथैव च ॥ 19 ॥

न च सर्व्वं हि सर्व्वस्माच्चित्तं चोपगम्यते ।
तस्मिन् स्रोतस्यविच्छिन्ने सदृशासदृशे पुनः ॥ 20 ॥

आत्मदृष्ट्यनुसारेण [2] संवृतिः क्रियते त्वियं ।
भिद्यते रूपकायश्च नामकायोपि नश्यति ॥ 21 ॥

स्वयं कृतोपभागश्च परत्रेह निरुध्यते ।
पौर्वापर्येण जन्यत्वान्सहेतुफलप्रं [सं] ग्रहात् ॥ 22 ॥

स एव च कर्त्ता वेत्ता च अन्योवेति न कथ्यते ।
हेतुवत्सानुपच्छेदात्सामग्र्या वर्त्तते क्रिया ।
स्वस्माद्धेतोश्च ज [ा] यन्ते कुर्व्वन्ति च परिग्रहः [हम्] ॥ 23 ॥

प्रपञ्चाभिरतिर्हे [3] तुः तथा कर्म शुभाशुभं ।
सर्वबीजे [ा] विपाकश्च इष्टानिष्टं तथा फलं ॥ 24 ॥

सर्वबीजो [जे] विपाके हि ज [ा]यते आत्मदर्शनं ।
प्रत्यात्मवेदनीयो [ऽ] सौ अरूपी अभिदर्शनः ॥ 25 ॥

कल्पयन्त्यन्तरात्मानं तं च बाला अज[ा]नकाः ।
आत्मदर्शनमाश्रित्य तथा बह्व्यश्च दृष्टयः ॥ 26 ॥

पिण्डग्राहात्सबीज [ा] च्च पूर्व्वाभ्यासात्सहायतः ।
श्रवणादनुकूला [4] च्च जायते आत्मदर्शनं ॥ 27 ॥

रत्येहः मोहस्तत्प्रत्ययश्चैव अध्यात्ममुपज[ा]यते ।
अनुग्रहो[ऽ]भिलाषश्च बहिः सहोपमायितं ॥ 28 ॥

यतो विभेति लोको[ऽ]यं तन्मोहात्संहरत्यसौ ।
पूर्व्वं निवेशनं कृत्वा तेनोपैति प्रपञ्चितं ॥ 29 ॥

यत्तन्त्विवेशनं कृतं तदार्या दुःखतो विदुर [:] ।
येन दुखिता [:] सदा बालाः क्षणमात्रा [5]नुपयमितो नहि ॥ 30 ॥

नहि वैषम्यपरिगतं चित्तमाचिनोति दुःखं तथाविधं ।
यदाचित्तं भवति बालानामहंकारसुखदुःखप्रत्ययं ॥ 31 ॥

यत्र सक्ताः सर्वबालिशाः सत्काम [य] हतिकुंजरो [रः] ।
यथा स मोहस्तत्र चाधिकः सर्वभंगः सर्वचेष्टिते तत्परः ॥ 32 ॥

सर्वस्रोतसां विनिर्भेदाय यानि लोके स्रोतान्सि [तांसि] विषयाणि ।
नैतदग्निर्न वायु [6]र्न भास्करो विशोषयेत् ॥ 33 ॥

अन्यत्र धर्मचर्यया दुःखी दुःखितो[ऽ]हमस्मीत्यात्मानं ।
सुखितो वा पुनर्दुःखं व्यवस्यति परिकल्पो [ल्पः] ॥ 34 ॥

दृष्टिसमुत्थापनः [ा] स तस्माज्जातंस्तज्जनयत्यपि ।
सहोत्पन्ननिरुद्धं हि क्लेशैः क्लिष्टं मनः सदा ॥ 35 ॥

न तदुत्पद्यते पश्चाच्छुद्धमन्यन्न [7] ज [ा] यते ।
तच्च पूर्व्वसमं क्लिष्टं क्लेशेभ्यो मुक्तमुच्यते ॥ 37 ॥

यत्क्लिष्टं तदिहात्यन्ताच्छुद्धं प्रकृतिभास्वरं ।
न चेह शुध्यते कश्चित्कुतश्चिद्वापि शुद्ध्यति ॥ 38 ॥

सर्वबीजसमुद्घातात्सर्वक्लेशपरिक्षयात् ।
तत्रैव चास्य संक्लेशो द्विधा भिन्नं प्रदर्शितं ॥ 39 ॥

प्रत्यात्मवेदनीयत्वाद्दुःखमात्रपरिक्षयात् ।
तच्चैव निः प्र [निष्प्र] पञ्चत्वात्सर्व्वथा न प्र [8] पञ्चयेत् ॥ 40 ॥

प्रवाहो [हः] पुद्गलाख्या स्याद्धर्मसंज्ञ[ा] च लक्षणः ।
न चेह कश्चित्संसर्ता निर्यात्यपि न कश्चन ॥ 41 ॥

तत्र आभिप्रायिकार्थगाथाव्यवस्थानतः

अथ खलु ब्रह्मा सहां पतिर्येन भगवांस्तेनोपसंक्रान्त
उपसंक्रम्य [1] भगवतः पादौ शिरसा ॥

वन्दित्वा एकान्ते न्यषी [द] [1]देकान्ते निषण्णो ब्रह्मा सहांपतिर्भगवन्तं गाथाभिर्गीतेन प्रश्नं पृच्छति स्म ।

शिक्षासु पारमिप्राप्तः स न स श य नाशकः [संसाराशयनाशकः] ।
शिक्षां प्रब्रूहि मे पृष्टो या च शिक्षा सुशिक्षणा ॥ 1 ॥

अधिशीलमधिचित्तं च अधिप्रज्ञञ्च मारिष ।
तिस्रः शिक्षाः समासेन शृणु या तासु शिक्षणा ॥ 2 ॥

भवेत्येतं गमं [2] पन्नश्चतुः स्थितिसुखान्वितः ।
चतुर्षु चतुरांकारज्ञ [ा] नशुद्धः सदा भवेत् ॥ 3 ॥

सुप्रतिष्ठितमूलः स्याच्चित्तस्योपशमे रतः ।
संयुक्तो [ऽ] विसंयुक्तो [ऽ]थ दृष्ट्यार्यपापया ॥ 4 ॥

आदिशुद्धे ध्यानरतः सत्ये च कुशलो भवेत् ।
उत्पादयेद्वर्ज [र्ध] येद् बृंहयेत्सत्यमेव च ॥ 5 ॥

मिथ्यालौकिकश्रावकः प्रत्येकबुद्धगतयश्चतस्रः पुनः ।
पुनर्मिथ्यालौकिकशैक्षा गतयः [3] चतस्रः ।
पूर्वे वर्जयेदुत्तरे समुदानयेत् ॥ 7 ॥

शिक्षापदेषु विद्यन्ते चतस्रो गतयस्त्रिषु ।
वर्जयित्वा द्वे गती द्वे गती समुदानयेत् ॥ 8 ॥

द्वे द्वे प्रत्युपस्थाने एका निर्वाणगामिनी ।
अनुपूर्व्वोपनिषदभिन्नासंभिन्नभाविता ॥ 9 ॥

निष्कौकृत्यो भवेदादौ पश्चाच्च सुखितो यतः ।
आद्य[ा]सौ सर्वशिक्षाणां यत्र शिक्षेत पण्डितः ॥ 10 ॥

यतौ विशोधयेज्ज्ञ [ा] नं शुभो [4] त्पत्तिसुखान्वितः ।
मध्यासौ सर्व्वशिक्षाणां यत्र शिक्षेत पण्डितः ॥ 11 ॥

यतो विशोधयेच्चित्तं प्रपंच च निरोधयेत् ।
श्रेष्ठासौ सर्वशिक्षाणां यत्र शिक्षेत पण्डित [:] ॥ 12 ॥

अशुभगामिनी प्रतिपत्तथा सुगतिगामिनो ।
आभ्यां प्रतिपदुक्तेयं सा च निष्केवला मता ॥ 13 ॥

विशुद्धिगामिनो प्रतिपन्न सर्व्वात्यन्तगामिनी ।
प्रतिपदुक्तेयं [5] सापि निष्केवला मता ॥ 14 ॥

विशुद्धिगामिनी प्रतिपद् या सर्व्वात्यन्तगामिनी ।
श्रेष्ठा प्रतिपदुक्तेयं सा चैवाद्वयकेवला ॥ 15 ॥

शिक्षेत यो न शिक्षेत उभौ तौ पण्डितौ मतौ ।
शिक्षेत यो न शिक्षेत उभौ तौ बालसम्मतौ ॥ 16 ॥

परिग्रहपरित्यागाद्दौष्ठुल्यापगमात्तथा ।
प्रत्यक्षत्वाच्च ज्ञेयस्य शिक्षादानं त्रिधा भवेत् ॥ 17 ॥

सालम्बना च सूक्ष्मौ [मौ] दारि [6] कसहता ।
साभादानप्राविवेक्यघोष आभोगसंहृता ॥ 18 ॥

एक एका भवेच्छिक्षा सद्वितीया परा भवेत् ।
एक [ा] स्यात् सतृतीयैव तां बुधः समतिक्रमेत् ॥ 19 ॥

अभ्रष्टशीलः शिक्षासु प्रतिज्ञेयगतो भवेत् ।
अगर्हितसामचारः पञ्चस्थानविवर्जितः ॥ 20 ॥

अनापत्ताथ व्युत्थाता निष्कौकृत्यो[ऽ]थ कौकृती ।
शिक्षां मार्गयेत्तत्र प्रतिपद्येत भावतः ॥ 21 ॥

प्रत्याख्यानं न कुर्व्वीत जीवितार्थं न नाशयेत् ।
प्रतिपत्तौ स्थितो नित्यं प्रवृत्तविनयो भवेत् ॥ 22 ॥

प्रतिज्ञ [1^0] शोधयेत्पूर्व्वमाजीवमपि शोधयेत् ।
अन्तद्वयं वर्जयित्वा प्रणिधानं विवर्जयेत् ॥ 23 ॥

अन्तरायकरान्धर्मान्नाभि··[श्रये ?] त्कथंचन ।
चित्तक्षोभकरान्धर्मानुत्पन्नान्नाधिवासयेत् ॥ 24 ॥

नाति [8] लीनो नातिसृतः सदा सूपस्थितस्मृतिः ।
मौलसामन्तकैः शुद्धं ब्रह्मचर्यं चरेदपि॥ 25 ॥

भवेदारब्धवीर्यश्च नित्यं दृढपराक्रमः ।
निषेवताप्रमादञ्च पंचा [ङ्] गं सुप्रतिष्ठितं ॥ 26 ॥

भवेत्संछन्नकल्याणः तथा विवृतपापकः ।
लूहेन वा प्रणीतेन··················[1] ॥ 27 ॥

विजह्यात्क्लेशदौष्ठुल्यं प्रहाणे च रतो भवेत् ।
मीमान्स(मांस)कः स्यान्निमित्ते प्रयोगपरमो भवेत् ॥ 28 ॥

कुर्याच्च कामवैराग्यं रूपवैराग्यमेव च ।
सत्याभिसमयं कुर्यात्सर्व्ववैराग्यमेव वा ॥
दृष्टधर्मे च निर्वाया (णा) तथा उपधिसंक्षयात् ॥ 29 ॥

[३] **तत्र शरीरार्थगाथा व्यवस्थानतः ।**

पापं न कुर्यान्मनसा [2] न वाचा कायेन वा ।
किं च न सर्वलोके रिक्तः कामैः स्मृतिमान् ।
संप्रजनं (सम्प्रजानन्) दुःखं न सेवेतानर्थसंहितम् ॥ 1 ॥
इतिगाथा/संहितमिति गाथा ॥ [2].

1. MS. Photo indistinct.
2. MS. reads : संहितमिति गाथा ; The gāthā -portion of the text breaks off here. The portion hereafter contains verses and commentary,

पञ्चमं परिशिष्टम्

APPENDIX—V

श्रावकभूमिवर्णितविषयानां सूची

ANALYTICAL CONTENTS OF THE ŚRĀVAKABHŪMI

प्रथमं योगस्थानम्

पिण्डोद्दानम्—उद्दानम्

गोत्रभूमिः—[स्वरूपम्]—गोत्रम्—गोत्रस्वभावः ।

गोत्रव्यवस्थानम्—परिनिर्वाणधर्मकाणां पुद्गलानां परिनिर्वाणाप्राप्तौ चत्वारो हेतवः—अक्षणोपपन्नत्वम्—प्रमत्तदोषत्वम्, आवृतदोषत्व । परिनिर्वाणधर्मकपुद्गलानां परिनिर्णाणप्राप्तौ चत्वारो हेतवः—बुद्धानामुत्पादः, सद्धर्मश्रवणम्, आनुलोमिक उपदेशः, अनुशासनप्राप्तिः ।

प्रधानः प्रत्ययः—सद्धर्माधिपतेयः परतो घोषः, योनिशो मनस्कारः

[प्रथमे परिशिष्टे गोत्रभूमिर्द्रष्टव्या] ।

हीनप्रत्ययः—

(i) **अत्मसम्मत्**—

मनुष्यत्वम् 5, आर्यायतने प्रत्याजातिः 5, इन्द्रियैरविकलता 6, आयतनगतः प्रसादः 6, अपरिवृत्तकर्मान्तिता 6 ।

(ii) **परसम्पत्**—7—

बुद्धानामुत्पादः 7, देशितानां धर्माणामवस्थानम् 7, अवस्थितानां धर्माणामनुप्रवर्तनम् 8, परतः प्रत्यनुकम्पा 9, कुशलो धर्मच्छन्दः 8, प्रव्रज्या 9, शीलसंवरः 9, इन्द्रियसंवरः 9, भोजने मात्रज्ञता 10, जागरिकानुयोगः 10, सम्प्रजानद्विहारिता 11, प्राविवेक्यम् 12, निवरणविशुद्धिः 13, समाधिसन्निश्रयः 14, उक्तधर्माणां प्रयोगविवरणम् 15-16 । गोत्रस्थस्य पुद्गलस्य लिङ्गानि 16-19 । अपरिनिर्वाणधर्मकपुद्गलस्य लिङ्गानि-16-19 ।

तृष्णा—16—

तृष्णा 16, निर्वाणाधिममे प्रमादः संवेगानुत्पादश्च 16-17; दुःखापत्राप्यम् 17, चतुःसत्यदेशनानवधानम् 17-18; प्रव्रज्याभावः 18, कुशलकर्माणि भोगाभिप्रायिकाणि 18-19 ।

गोत्रस्थाः पुद्गलाः 19—

गोत्र एव स्थितः 19, अवतीर्णो न निष्क्रान्तः 19-20, अवतीर्णो निष्क्रान्तः २०, मृद्विन्द्रियः 20, मध्येन्द्रियः 20 तीक्ष्णेन्द्रियः 20-21, रागचरितः 21, द्वेषचरितः 21, मोहचरितः 21, अक्षणोपपन्नः 21, मिथ्याप्रतिपन्नः 21, अमिथ्याप्रतिपन्नः 21, आवृतः 21, अनावृतः 21, दूरे 21, आसन्ने 21, परिपक्वः, अपरिपक्वः, विशुद्धः, अविशुद्धः, उद्दानकारिका।

अवतारभूमिः

स्वरूपम्, अवतारस्वभावः।

अवतारव्यवस्थानम्—

गोत्रम्, अवतारः, विपाकः (बिपक्वीकरणम्), अवतारः (अवतीर्ण) एव भवति विपक्बीकरणमेव च न भवति विपाकोऽपि न भवति, अवतारोऽपि भवति विपक्वोकरणमपि न भवति विपाको न भवति।

अवतारोऽपि भवति परि [वि] पाकोऽपि भवति अविपक्वोकरणं न भवति अवतारोऽपि न भवति विपक्वोकरणमपि न भवति विपाकोऽपि न भवति। पुद्गलस्याावतारः परिपच्यमानस्य सभागो न भवति। [प्रथमे परिशिष्टे 'अवतारभूमिः' द्रष्टव्या]।

षड् अवतीर्णाः पुद्गलाः 25—

भव्य एव पुद्गलः 25, मृदुकुशलमूलसमन्वागतः 25, मध्यकुशलमूलसमन्वागतः 26, अधिमात्रकुशलमूलसमन्वागतः 26, निष्ठाप्रायोगिकः 26, निष्ठागतः 26, भव्यजातीयः, 26, एतेषां भूमिप्रयोगभेदाद् भेदः-26-27, अवतीर्णानां पुद्गलानां परिनिर्व्वाणकालः, 27-28

अवतीर्णस्य पुद्गलस्य लिङ्गानि 28—

न सद्यः प्रव्रजति 28-29, न विसंयुक्तो भवत्यपायक्षणगमनीयैः क्लेशैः 29, न चाक्षणेषूपपद्यते 29-30, बुद्धधर्मसङ्घगुणाञ्छ्रुत्वा चेतसः प्रसादमुदारं होमादीनि च लभते 30, प्रकृत्यैव तीव्रेण ह्रीव्यपत्राप्येण समन्वागतो भवति 30, छन्दिको भवति 30, दृढारम्भो भवति 30, मन्दरजस्कजातीयो भवति 31, असंलीनचित्तोऽधिमुक्तिबहुलो भवति 31, मृद्वादिभेदेनैतेषां लिङ्गानां विभागः 31-32।

परिशुद्धस्य शीलसम्वरस्य दशानुशंसा :—

अविप्रतिसारं लभते यावद्विमुच्यते—59-63

अविप्रतिसारिणो भद्रकं मरणं भवति 60, कल्याणो वर्णः यशः शब्दश्लोको-निश्चरति 60-61, सुखं स्वपिति सुखं प्रतिबुध्यते 61, सुप्तोऽपि देवानां रक्ष्यो भवति 61, न शंकी भवति 61, बधकानां रक्ष्यो भवति 61, यक्षाणां रक्ष्यो भवति 61, अल्पकृच्छ्रेण धर्मेण परतो लाभं लभते 61-62, शुद्धत्वाच्छीलस्य यथेच्छं देवानां सभागतायामुपपद्यते 62, अत्यन्तनिष्ठनिर्वाणमधिगच्छति 62-63 ।

इन्द्रियसंवरः 63-71

उद्दानम् 63-64, इन्द्रियैर्गुप्तद्वारो विहरति 64, आरक्षितस्मृतिर्भवति 64-65, निपकस्मृतिर्भवति 65-66, स्मृत्यारक्षितमानसो भवति 66, समावस्थावचारको भवति 66-67, न निमित्तग्राही भवति नानुव्यञ्जनग्राही 67-69, ये धर्मा अनुस्रवन्त्येव चित्तं तेषां संवराय प्रतिपद्यते 67, अकुशलधर्माः 69, कथमेते चितमनुस्रवन्ति 70-71 ।

समासार्थः, 71-72

केन संवृणोति 71, कुतः संवृणोति 71, कथं संवृणोति 71-72; का पुनः संवृतिः 72 ।

पुनरपरः समासार्थः 72-75

संवरोपायः, संवरणीयं वस्तु, संवृतिश्च 72, प्रतिसंख्यानबलसंगृहीत इन्द्रिय-सम्वरः 72-73, भावनाबलसंगृहीत इन्द्रियसम्वरः 73, भोजने मात्रज्ञता (विस्तरविभागः) 73-74, प्रतिसंख्यायाहारमाहरति 74-75 ।

तत्र त्रय आदीनवाः—75-83 ।

परिभोगान्वयः 75-76, विपरिणामान्वयः 76-78, पर्येषणान्वयः (षड्विधः-समुदानना-आरक्षा-स्नेहपरिभ्रंश-अतृप्ति-अस्वातन्त्र्य-दुश्चरितकृतः) 78-81, आहारस्यानुशंसमात्रा 81, आहारनिः सरणार्थमैव पुत्रमान् धर्ममाहारमाहरति 81-82, कत्तमैराकारैः परिशुद्धोऽनवचत्वार आहाराः 84-85 । [द्य आहारः, 83-84 ।

द्वितीयं योगस्थानम्

भावनाफलम्—331-334 ।

चत्वारि श्रामण्यफलानि 331, श्रामण्यम् 331, फलम्-331 - स्रोतआपत्ति०—331-32, सकृदागामि० 333, अनागामि० 333, अर्हत्त्व० 333 ।

पुद्गलानां चरितविशोधनम् 334-38 ।

रागचरितपुद्गलस्य लिङ्गानि 334, समभागचरितस्य मन्दरजस्कस्य च पुद्गलस्य लिङ्गानि 334-35, त्रीण्यावरणानि-335—कर्मा०, 335, क्लेशा० 335, विपाका० 335-36, सम्भारः—पुण्य० 336-37, ज्ञान० 337, पूर्व्वकः 337, दृष्टधार्मिकः 337 प्रसादबहुलता 337, मेधा 337, कृतपुण्यता 338, गुणान्वितता 338 ।

षट्पुद्गलापर्यायाः 338 ।

श्रमणाः 338-40, चत्वारः—मार्गजिनः 338-40, मार्गदेशिकः 338-40, मार्गजीवी 338-40, मार्गदूषी 338-40, ब्राह्मणाः (त्रयः) 340, जातब्राह्मणः 340, संज्ञाब्राह्मणः 340, प्रतिपत्तिब्राह्मणः 340-41, ब्रह्मचारिणः (त्रयः) 341, विरतिसमाहायी 341, तदन्तरप्रहायी 341, तदत्यन्तप्रहायी 341, भिक्षवः 341, पञ्च 341,—प्रतिज्ञाभिक्षुः 341, संज्ञाभिक्षुः 341, भिन्नक्लेशत्वाद् भिक्षुः 341, ज्ञप्तिचतुर्थेन कर्मणोपसम्पादितो भिक्षुः 341।

यतयः 341-42 ।

त्रयः 341, दौःशील्यसंयमात् 341, विषय० 341, क्लेश० 341, द्विविधः क्लेशसंयमः-341-42,पर्यवस्थानसंयमः 342, उभयसंयमः 342 ।

प्रव्रजितौ द्वौ—342-431 ।

स्वाख्यातधर्मविनयः 342-43, दुराख्यातधर्मविनयः 342-43 ।

चत्वारो माराः 343—

स्कन्ध०-344, क्लेश० 344, मरण० 344, देवपुत्र० 345 ।

संबहुलानि मारकर्माणि —343, 345-47 ।

चतुर्भिः कारणैः सम्यक्प्रयुक्तस्याप्यारम्भो विफलो भवति 347-48, उद्दानम् 348 ।

तृतीयं योगस्थानम्

आवरणविशुद्धिः—398-99 ।

तत्र चत्वारि कारणानि 398

स्वभावपरिज्ञानम् 398, निदानम् 398, आदीनवपरिज्ञानम् 398, प्रतिपक्ष-भावना 398, आवरणस्वभावः 398-99, चत्वार्यावरणानि 398, परितमना 398-400 निवरणं 398, 391, आदीनवः 400, प्रतिपक्षः 400-401, वितर्कः 398, आत्मसंप्रग्रहः 399 ।

द्वौधर्मा अन्योऽन्यं प्रतिबद्धौ—

चित्तैकाग्रता 402, प्रत्यक्षज्ञानोत्पत्तिः 402, कियता अशुभाप्रतिलब्धो भवति 402-403, शमथविपश्यनयोः युगनद्धवाही मार्गः 404-405, अनन्तरोद्दानम् 405 । मनस्कारभावना—(स्वल्पभावना—) 405-406, चतुर्भिर्मनस्कारैः प्रहाणाभिरतिमेकाग्रतां च अधिगच्छति 406, चित्तसन्तापनेन 406, चित्ता-भिष्यन्दनेन 406, प्रश्रब्धिजनकेन 406-407, ज्ञानदर्शनविशोधनेन च 407, संवेजनीयानि स्थानानि (चत्वारि)—407, आत्मविपत्तिः 407, परविपत्तिः 407, आत्मसम्पत्तिः 407-08, परसम्पत्तिः 407-8 ।

अभिप्रमोदनीया धर्माः 408-34 ।

अभिप्रमोदनाधिष्ठानम् 408, रत्नानि 408, शिक्षापदपारिशुद्धिः 408, कथं शिक्षापदपारिशुद्धं, शीलपारिशुद्धं अनुस्मरंश्चित्तमभिप्रमोदयति 408-9. कथमात्मनः अधिगमसंभावनामधिष्ठाय चित्तमभिप्रमोदयति 409, अपरो विशेषः 409-411, कथमादिकर्मिकः मनस्कारभावनायां विनियुज्यते 411-415, निमित्तानि (दश) 415-17, वितर्का (अष्टौ) 415-17, उपक्लेशाः (पञ्च) 415-17, जनपदकल्याणी दृष्टान्तः 417-426, अशुभाप्रयुक्तो योगी योगज्ञेनाचार्येण सम्यक् चोदितः सम्यक्प्रतिपन्नः कान्धर्मानधिमुच्यते 426-429, तत्रेदंप्रत्ययताप्रतीत्यसमुत्पाद आदिकर्मिकः श्रुतचिन्ताधिपतेयेन परिकल्पितं च निमित्तमुद्गह्यात्यन्येषां सत्त्वानामज्ञानम् 429-30, धातुप्रभेदप्रयुक्तं आदि-कर्मिको बहिर्धा धातुनिमित्तान्युद्गृह्य तांस्तान् धर्मानधिमुच्यते 430-33, तत्र आदिकर्मिकः समनस्कारो भवति 433, तस्य लिङ्गानि 433-34, पिण्डोद्दानम् 434 ।

चतुर्थं योगस्थानम्

अनुक्रमणिकाः

INDICES

INDEX I

उद्धरणानामनुक्रमः

QUOTATIONS

INDEX—II

कारिकाणामनुक्रमः

INDEX OF VERSES

INDEX III

INDEX OF IMPORTANT SANSKRIT WORDS